NEW ENGLAND SPECTATOR.

TERMS—$2.50 IN ADVANCE.] Published at No. 3 Cornhill, over Light & Horton's Bookstore, near the Tract and S. S. Depositories, and Peirce's Bookstore. - - - WILLIAM S. PORTER, Editor. [FIVE COPIES FOR $10.

VOL. I. BOSTON, WEDNESDAY, MAY 6, 1835. NO. 26.

SPECTATOR.

BOSTON, SATURDAY, MAY 2, 1835.

Oratorio by the Choir of the Boston Academy of Music, in the Bowdoin st. church, on Thursday evening April 30th.

The music performed at this Oratorio is chiefly new, and extracted from the 'Oratorio of David' by the most distinguished composer of the present day, CHEVALIER NEUKOMM. Preliminary to any remarks on the particular performances, we wish to make a few general observations.

FIRST. *The order and decorum preserved by the performers,* through the whole exercises. All acted as though they were engaged in sacred business, in which their hearts, as well as their voices were concerned. In similar exhibitions, we have been pained at the levity and heartlessness manifested by the performers, and at the free and familiar conversation between the leader and the principals. We once attended a rehearsal of the Messiah, in which there was no more soul than if the performers were mere machines. The pathos was all affected. Such is the natural result of having theatrical for the principal performers.

There was one defect in the Oratorio which we wish to see speedily remedied, or we never expect to have our hopes realized with regard to the Boston Academy; and that is, the exercises were neither opened nor closed with *prayer.* Unless "for this" God is "inquired of," "to do it for them," we can never expect his blessing, and without that, all the labors of the Academy must be vain.

SECOND. *The attention and seriousness of the audience.* This is the best comment we can have on the excellence of the concert. But still there is another reason,—the audience was composed chiefly of seriously disposed hearers. This we regard a favorable omen. Our Oratorios have usually had so little of religion in them, that serious persons have been much disinclined to attend such hypocritical exhibitions. But now, they can be edified, and will be induced to set a higher value on the cultivation of sacred music. The result will be, that such persons, perceiving that a high state of musical cultivation is not necessarily connected with a degradation of morals, but may and ought to conduce to the promotion of piety,—will be willing and desirous to contribute of their time, talents and property, for the attainment of so important an end.

THIRD. As a general fact in such rehearsals, *a large part of the music should be of a more simple character.* On the whole, we do not regret that there was so little simple music in this Oratorio. To give the public confidence in the choir, and to lead them to believe that NEW AND DIFFICULT MUSIC CAN BE PERFORMED AS WELL WITHOUT AS WITH AID FROM THE THEATRE, it is necessary, at first, that the music be of such a character that few but amateurs and scientific musicians can be proper judges of the performances. Let persons to whom the public look up for a correct decision, give their testimony in favor of the rehearsals and the choir will rapidly rise in the public estimation, although much that is performed may be "Greek" to a majority of the audience, as was the case on Thursday evening. We hope soon, however, much of such exhibitions may be in plain "English," so that all may understand and comprehend their import and main design.

FOURTH. *The arrangement and apportionment of the voices.* We were never present at a concert in which the parts of the choir were so well balanced. We hesitate not to say, that the *alto* is altogether superior to any ever brought out in this country. It is composed of boys and girls, perfectly trained, who of course sing in their *natural* voices.

FIFTH. *The principal performers.* Some of these, particular on the treble and base, were of a superior order. We never listened to so good a specimen of the base female voice, or the *voce di petto* of Gardner, as was exhibited in the duet and trio. There was usually much soul in the soli passages. The tenors though not bad, were not of that full, round, clear character, we would wish. A good principal tenor voice is a rare thing.

SIXTH. *Time and tune.* The performances were marked for the most perfect time and tune we ever heard in so large a choir; although there was no machinery, or visible beating time,—the leader being invisible. Some of the choruses were fuging, and very difficult as it regards preserving the time; yet we witnessed no faultering, but promptness and accuracy.

SEVENTH. *The organ and organist.* We did not suppose it possible that a single instrument could ever be made so complete an accompaniment to a grand chorus. The organ is perhaps the best and most powerful in the country; and the organist possesses decidedly the most complete skill taste, and command of the powers of the instrument, of any one who has recently, and so far as we know, ever appeared in this city. Notwithstanding, some of the choruses failed of their designed effect, from

EIGHTH. *The want of an orchestra.* This was felt particularly in the last chorus, and part of the one preceding. Much more power was wanted in parts of the first chorus, the mass by Naumann, and the chorus by Haydn. At times, we had an insatiable desire for more; we wanted it,—fancied it must be forthcoming,—but it came not, and we were dissatisfied. This evil, however, will be remedied as soon as facilities are afforded in their new hall.

We have room to say but a few words respecting the individual pieces performed.

1. GRAND CHORUS FROM NEUKOMM'S ORATORIO OF DAVID.

Hail to thee, David, God's anointed king;
All hearts rejoice, all tongues triumphant sing!
Heaven bless thy reign; and Israel's state restore;
Thy throne, thy race abide forevermore!

This was very well, so far as we could comprehend it. It is too complicated for us to understand without study. In some parts, an orchestra was much needed.

2. CHORUS FROM A MASS BY NAUMANN.

The Lord our God is merciful,
Is merciful and gracious;
His truth shall last forevermore.
O magnify the Lord with me,
Exalt his name, the name of the Lord.
Hallelujah, Amen.

We do not know when we have been more interested in hearing a piece of sacred music. It was full of soul. The attention was drawn from the performers to the theme. The principal voices were very fine, particularly on the base and alto. The occasional treble melodies were tastefully executed with sweet and pliant voices.

3. DUET. "O salutaris hostia," &c., BY NEUKOMM. Its design we could not understand, and consequently are not qualified to judge of it, except that it was difficult, and well performed as to time and execution.

4. SEMI-CHORUS, FROM MOSES IN EGYPT. BY ROSSINI. Italian music, and well performed in the Italian style. As is usual with Italian music, there was little adaptation to the words.

5. CELESTIAL CHORUS. FROM NEUKOMM'S ORATORIO.

"Blessed is he that cometh in the name of the Lord. Hosanna in the highest."

While one voice announced the subject, and continually addressed the assembly in a simple melody, the chorus was performed by the choir sitting, and the organ suppressed. Effect fine.

6. TRIO, FOR THREE TREBLE VOICES. This was in Latin. The audience was much interested, particularly with the fine effect of the base female voice.

7. CHORUS FROM HAYDN'S JUDAH.

The arm of the Lord is upon them,
By the edge of the sword they fell;
And the rolling thunder he cast on all.
Man against man he set them;
None can escape his fury:
The sword of the Lord devoureth them all.

The Lord he will have mercy;
In peace he keepeth Zion—
In peace he keepeth thee.

The full strains of the first part needed ten times as much power. The alto appeared to fine effect. The last part was well executed, in a style to calm and subdue the feelings, and give a foretaste of heavenly joys.

The SECOND PART of the concert was entirely made up of selections from Neukomm's Oratorio of David.

The scene commences with the camps of Israel and the Philistines in full view, and Goliath swelling in his pride. This is represented by a chorus.

Next follows the dialogue between David and Goliath. Although Goliath performed his part in the true recitative style, yet, for ourselves, we prefer more music, more melody in the voice. We were much interested in the conversational duet with which they closed.

The organ then plays a few moments during the fight, while Goliath is slain, and then follows the grand chorus of victory, while with their shouts the Israelites pursue, until the sounds of joy are lost in the distance. In this shout of victory, we longed for a chorus that should make the arch of heaven ring; but the organ and choir could not give it.

Next follows the song of the daughter of Saul, as she learns from the hasty messengers the glad tidings of victory.

Then we have the TRIUMPHAL MARCH and GRAND CHORUS, on the entry of the army of the Israelites into Gibeah.

SEMI-CHORUS. Daughters of Israel,
Lo! the hosts advance;
Strike the bright cymbal;
Lead forth the dance;

FULL CHORUS. Hail! to Saul and David,
Songs triumphant raise:
They come, they come victorious;
Swell your notes of praise!

Saul hath his thousands
In the battle slain;
David with ten thousands
Strewed the battle plain.

This chorus was brilliant and grand, and as well performed as perhaps it could be under the circumstances. We thought, 'O that they had ten thousand voices.'

The next is a quartette (canon), by the high priest, David, the daughter of Saul, and Jonathan.

Who can proclaim thy wondrous acts, O Lord;
Or show forth thy praise?

The whole concludes with a grand chorus.

Thou art a God of wonders,
Thou reignest triumphant forevermore.

This is a fugue, and was more defective than other parts of the Oratorio, through the want of an orchestra.

On the whole, we may safely say, if such good execution, and such perfect time and tune can be had without an orchestra, this choir, with an orchestra, must surpass any in the country.

DAILY BIBLE LESSON.

LESSON XXVI. The Woman taken in Adultery: Christ not a Civil Magistrate.

John viii. 1 to 11.

MONDAY. Read v. 1. Where did he go from? Where is this mountain? See Bible Dictionary. How do you suppose he spent the night?

Repeat v. 2. *And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.*

What does 'all the people' mean? What did Christ do? Speak of Christ's condescension in teaching the common people whom the learned Jews despised.

As this was the morning after the great day that ended the feast, it is probable that the people were assembled early in the morning for prayers, previous to their departure for home; which occasion Christ improved for giving instruction.

Read Mark i. 32 to 39, and other passages to show the importance of prayer.

Pray that Christians who engage in prayer early in the morning, may have Christ present with them.

EVENING. Who is the greatest in the kingdom of heaven?

Mat. xviii. 1 and Mk. ix. 33, 34 and Lk. ix. 46
" 35
" 2 and " 36 and " 47
" 3, 4, 5 and " 37 and " 48
" 6 and " 42

Pray that Christians may have a humble, childlike disposition.

TUESDAY. Read v. 3. What command forbids adultery? What is meant by 'in the midst?'

These scribes and Pharisees were probably members of the court whose business it was to try her.

Repeat v. 4. *They say unto him, Master, this woman was taken in adultery, in the very act.*

Who said? What did they call him?—Was this a very wicked woman?

We learn from this passage that wicked men and women went up to the feast, to indulge their sinful passions, as they do to great religious festivals, such as camp and other protracted meetings, at the present day. But this is no argument against such meetings; for God now, as formerly, though he has not so distinctly commanded them, yet owns and blesses them to the salvation of immortal souls.

Read Mat. v. 27 to 32; and Rom. i. 24 to end.

Pray that those who go up to religious festivals, to indulge their lusts, may be brought to Christ.

EVENING. Those who are Christ's known by their works.

Mk. ix. 38 and Lk. ix. 49
" 39, 40 and " 50
" 41

Pray that those who are Christ's may manifest it by their works.

WEDNESDAY. Repeat v. 5. *Now Moses in the law commanded us, that such should be stoned: but what sayest thou?*

Where has Moses commanded? In what law?

As Christ had claimed to be above Moses, (see ch. vi.) they therefore *pretended* to suppose that he must claim authority above that law of Moses, by which they had been guided in their judicial proceedings, and hence he would of course set aside that law, and give another as his own. See Doddridge.

See Lev. xx. 10; and Deut. xxii. 13 to end. Questions on v. 24, &c.

Talk about the bad influence of lascivious conversation,—the danger to which it exposes, &c.

Repeat v. 6, first part. *This they said, tempting him, that they might have to accuse him.*

What does 'tempting' mean? 'to accuse?'

If Christ pronounced her innocent or acquited her, they would accuse him to the Jewish rulers for abrogating their laws: If he condemned her, then they would accuse him to the Roman government, for taking on himself to condemn as a judge without trial and without authority.

Pray that Christians may be wise, in giving answers to those who are endeavoring to ensnare them.

EVENING. Woe denounced against offenders.

Mat. xviii. 6 and Mk. ix. 42
" 7, 8 and " 43, 44, 45, 46
" 9 and " 47, 48; and 49, 50

Pray that Christians may mortify such members or such propensities as lead them to sin.

THURSDAY. Repeat v. 6, last part. *But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.*

Did Jesus answer? What did he do?

Was that proper? Would it have been proper if he had not known their thoughts and motives? Why are the words 'as though he heard them not,' written in Italics?

Repeat v. 7. *So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.*

Were they determined to get an answer? Did Christ give them a direct answer. or say that she was or was not deserving of death? What did he say? What sin? What was the witness to do?—Was this customary?

Read Deut. xvii. 1 to 7. Questions on v. 7.

As was customary with Christ, when improper questions were asked him for the sake of caveling, or getting him into trouble, he gave a natural turn to the conversation, avoided a direct answer or giving a decision in the case, and led the accusers to reflect on their own guilt.

Pray that men may be convicted and repent of their own sins before they attempt to convict others.

EVENING. Christ came to save the lost.

Mat. viii. 10 to 14.

Pray that sinners may feel their lost condition and come to Christ.

FRIDAY. Read v. 8. Christ may now have stooped down to leave them to the effect of their guilty consciences; whereas, if he had looked them in the face, their pride may have hindered their departure.

Repeat v. 9. *And they which heard it, being convicted by their own conscience, went out one by one; beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.*

What does 'convicted' mean? Who are here meant by 'eldest?' Who went out? Did the people leave? See v. 12. What is then meant by Christ's being left alone?

Read Mat. xvi. 1 to 4; xii. 38 to 42. What sort of generation are they called? Rom. ii. 1 to 24. What is said in v. 1? v. 22?

What sort of men were those who went out? see v. 3. What crime were they all guilty of? Was this a crime which was common at that time? Instance the frequent allusions to it in the prophets, and the Revelations.

Pray that wicked rulers and magistrates, who are opposing moral reformers, and presenting them as nuisances to the court, may be convicted of their own sins, and brought to repentance.

EVENING. Forgiveness: Reformation of offenders: The servant whose debt was forgiven, forgave not others.

Mat. xviii. 15 to end.

Pray that the followers of Christ may always have a forgiving spirit.

SATURDAY. Read v. 10. Whom did not Jesus see? Who are accusers? What were they to do to condemn her? see v. 9.

All admitted that she was guilty of the crime; and Christ acted as judge so far as this,—he told them to execute the penalty of the law, if they were not guilty of the same crime. He well knew they would not; so that he could not be accused to the Roman court for taking the business of their magistrates into his own hands. Christ asked the woman, if there was no one of these accusers to execute the penalty on her, viz. to stone her to death.

Repeat v. 11. *She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.*

No man does what? What does 'Lord' mean? What would Christ not do? What was the woman to do?

Christ would not cause the woman to be stoned, for that was not the business for which he came into the world. His kingdom is not of this world. He does not execute the penalty for sin until the judgment day.

Read John iii. 16 to 21: questions on v. 17. John v. 10 to 16; questions on v. 14.

This passage teaches us: 1st. That Jesus claimed no civil authority. 2d. That he regarded the action of which they accused her as sin. 3d. That he knew the hearts and lives of men. 4th. That men are often very zealous of accusing others of that of which they themselves are guilty. And, 5th. That Jesus was endowed with wonderful wisdom in meeting the devices of his enemies, and eluding their deep laid plans to involve him in ruin.—*Barnes.*

Pray that the profligate and abandoned may be brought to Christ, and obey his command to go and sin no more?

EVENING. The seventy sent forth.

Luke x. 1 to 16.

Pray that a host of missionaries may be trained up in our Sabbath schools, and seminaries of learning, for Christ to send forth.

QUESTION. What passages of Scripture prove that it was no part of Christ's mission to perform the duties of a civil magistrate or ruler.

Anna Elmore or the Trials of Infancy. pp. 96, 18mo. *Mass. S. S. Society.*

To show the character of the book, we quote the preface:—

My Little Friends,—After reading this account of Anna Elmore, some of you may ask, 'Do you believe there ever was such a little girl? Can it be true, that so young a child was so much afraid of losing her soul?'

To every such inquirer I would say, 'There was such a little girl; and she experienced the trials which are recorded in this book, and many more, before she found joy and peace in believing. My design in writing about her, is, to show you how you may become reconciled to God, if you feel desirous of loving and obeying him; and if you are careless and unconcerned about the condition of your soul in the world to come, I hope the example of Anna will excite you to "seek the Lord while he may be found, and to call upon him while he is near;" for he kindly tells us in his word, that 'they who seek me early shall find me." That every little boy and girl, who reads this book, may thus seek and find, is the heart's desire and fervent prayer of the author.

There is no author's name on the title page, but there are internal marks that it is from the pen of the secretary himself. If so, he is blameworthy for not giving n his name. We do not like anonymous books, especially those which like the present, detail facts.

Anna Elmore was an only daughter of kind but not at first of pious parents.

Mr. and Mrs. Elmore in their religious views, were very defective, as they depended on their own righteousness to secure the salvation of their souls. So far as external morality would avail, they were safe, for in all their intercourse with their fellow-men, they were considered very blameless persons. The minister on whose preaching they attended, entertained similar views; and often in his discourses, made slighting remarks upon regeneration, which he asserted was a most absurd doctrine.

Albert, the eldest brother of Anna, entered the university at C—— when she was in her sixth year. As Anna's health was feeble, she was obliged to stay much at home, and have the kindest care taken of her; and her brother before he left home, had done much to entertain and assist her. She had been taught the Lord's Prayer, and "Now I lay me," and thought much to herself about what they meant.

One day, she said, "mother, what is God like?" Her mother replied, "he is a Spirit." Anna did not know any better for this answer, and asked, "where does he live?" Mrs. Elmore very gravely answered, "in heaven." Anna's perplexity was not relieved in the least by all this, and now she thought on the words, "Spirit" and "heaven," till she felt so much uneasiness that she went to her mother with a flushed cheek and a fluttering heart, and said, "mother what is a Spirit? where is heaven?" Mrs. Elmore shook her head, and in a solemn tone said, "you must not ask such questions."

Anna one day told a lie; and when informed by her mother how wicked it was, her conscience was much troubled. The girl in the family had a hymn book, in which Anna found the words

"There is a dreadful fiery hell,
Where wicked ones must always dwell;
There is a heaven, full of joy,
Where godly ones will always stay;
To one of these my soul must fly,
As in a moment, when I die."

These lines fastened on her memory and conscience, and day and night were present before her mind; the sins of her whole life were brought to view afresh, and looked blacker and blacker every hour. In anguish of soul she would say to herself, "I am a '*wicked one,*' and,

'There is a dreadful fiery hell,
Where wicked ones must always dwell.'"

These convictions continued, and were deepened by a verse she read in turn at school, which tells about "all liars" &c., Rev. xxi. 8. That day in school was a long and tedious one to her.

When she returned home, her thoughts full of the pains and sorrows reserved for the "*wicked ones,*" she went into the kitchen, took off her shoes and stockings, and held her foot in the flames as long as she could endure the smart, saying to herself, "O I cannot bear the pains of that 'dreadful fiery hell.' I have told a lie, and 'all liars shall have their portion in the lake which burneth with fire and brimstone.'" Putting on her shoes she sat down in her little chair, and wept bitterly; but remembering the solemn tone, and the frown of her mother when she said, "you must not ask me such questions," she dared not disclose to any one the distress of her mind.

She soon had a new teacher in school, who lent her Pilgrim's Progress, with which Anna was much interested.

She sympathized a good deal with Christian, and often wished she could meet him on the way to school, that she might ask him some questions upon those awfully mysterious subjects which had so long perplexed and disturbed her; but an impenetrable veil of darkness still hung over her young mind, which the Pilgrim did not remove. The "wicket gate" was an object on which her thoughts rested much, during the day, and it often appeared to her in the dreams of night.

Before spring she had read the book through three times, and committed to memory many of the verses it contained. These she used to repeat in a low, murmuring tone, in the long, dark nights, when her troubled thoughts held her eyes waking.

While reading the Bible on the Sabbath

It was her turn to read, "And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved," a beam of light and hope darted across her dark mind, and she almost involuntarily said, 'mother, what is it to "call on the name of the Lord?" Is it to pray?' Mrs. Elmore replied, 'You must not ask questions.—Read Charles.'

In this state of mind, Anna continued with no relief, and none to give her instruction, while various incidents were deepening the convictions on her mind, particularly the death of a companion, whose funeral was the first she ever attended.

These thoughts in the form of questions, she was unable to answer herself; but they were continually before her mind, 'O where is Lucy P——, now she is dead? and what will become of me, if I die?'

Another trial was the death of her little brother. Soon after this, while she was mourning and inquiring, her aunt, Mrs. Roche who had recently become a widow, came to reside in the family.

The day after their arrival was the Sabbath, and Mrs. Roche was too much fatigued to attend meeting, which was at a distance; she therefore proposed to have Anna remain with her, and her own children go with the family.

This was a day long to be remembered by Anna Elmore; for her aunt said, almost as soon as the carriage rolled from the door,—'Now Anna, we are left in this great house alone; but the eye of God is upon us, to see how we will spend this holy Sabbath. We must try to please this great and good being in all we say, in all we do, and all we think to-day; and when Maria and Andrew are obliged to stay at home, we always kneel down before God, and pray for the offered help of his Holy Spirit.' So taking hold of Anna's hand, she said, 'you may kneel beside me, while I look to God for his blessing.' Anna knelt at the same chair, and listened with much seriousness to the following prayer.

After the prayer,

The moment Anna rose up, she said, 'I wish my mother would pray, when we cannot go to meeting, as you do, aunt Roche; but I never knew before that ladies prayed: I never heard any body pray but the minister.' 'But, my dear, every body ought to pray, and praise too; for God is exceeding good, even to the wicked and unthankful.'—Anna said, 'I want very much to know about God, where he lives, and what he is like; but mother does not like to have me ask her such questions.' 'I am glad you think of these things,' said Mrs. Roche, 'and wish to be correctly informed. You may ask me every question you wish, and if I know how to answer, I will.'

Here follows a most interesting conversation, in which Anna unbosomed all her thoughts and feelings, and her aunt gave her suitable instruction.—She gave her an account of the fall, told her about the soul, a new heart, the atonement of Christ. On this last topic, Anna was much interested, she said

I want to hear more about Christ. Where is he now?

While telling her,—

Anna stood before her aunt, her hands resting on her lap, and her eyes fixed on her face, with a look of indiscribable anxiety and interest; and every word that dropped from her lips fell into ground well prepared to bring forth much fruit to the praise of divine grace.

Mrs. Roche suspected, from her look and manner, that she was ignorant of the history of Christ, and she said, 'Anna, should you like to have me tell you what Christ *has* done for us, as well as what he is *now* doing?' 'O yes, dear aunt, I shall never be tired of hearing about Christ.'

Before Anna closed her eyes in sleep that night, she doubtless became a true Christian.

The closing part of the book is intensely interesting. Mr. and Mrs Elmore who appear previously to have entertained unitarian sentiments, were both brought under serious impressions, and ultimately converted, in answer to special prayer. The attention of Mrs. E. was first arrested by overhearing the children talk of a change of heart, of Christ, &c., while they appeared so happy in their childish sports She thought thus with herself:—

'Do I love to read my Bible, and pray alone? Have I ever prayed in my life? Is it possible my little girl thinks more about God and a future world than her mother?' She attended to her domestic concerns as usual; but it was soon apparent to Mrs. Roche that her mind was ill at ease; and she took frequent occasion to question her children, and make remarks upon personal religion to them and Anna, in the presence of her sister, whose mind was so unenlightened that conversation with children on experimental piety, was well adapted to the state of her darkly anxious and inquiring mind.

She was made the subject of prayer by a little praying circle, composed of Mrs. Roche, the wife of Mr. Beaumont, a farmer who had just moved into the neighborhood, and one or two others. In a few days, Mrs. Elmore had a calm and cheerful hope in her Redeemer. While narrating her feelings to her sister, the author says.—

Mr. Elmore entered the room at this affecting moment, and said he, 'I believe Mr. Beaumont will have his desire; he told me yesterday that day and night he prays that I may be awakened to a sense of my sin and danger, while the door of mercy stands open, and that I may be led to inquire, 'men, and brethren, what shall I do to be saved?"

'But, may we hope,' said Mrs. Roche, 'you are now ready to ask what you must do to be saved?' Mr. Elmore replied, 'I have never had a quiet day since I promised you that I would study the word of God prayerfully, and strive to live by its rules. I took the Bible day after day to redeem my promise, but felt so much reluctance that I could not proceed. I told Mr. Beaumont how irksome it was, and he has talked with me about the salvation of my soul ever since. He says I am not willing to put away my sins, take up my cross, and follow Christ.

The result was his conversion, and active engagement in Christian duties. The female praying-meeting was soon fully attended,—Mr. Elmore had conference and prayer meetings at his own house, —many were converted,—and now they have an evangelical church, and the stated ministrations of a man of God. The concluding sentence is,—

Anna Elmore perseveres in the Christian course, and unites her efforts for the conversion of the young, with those of her mother and aunt Roche; and as she advances in years, she grows in favor both with God and man.

Intemperance in the Churches.

We have received a pamphlet issued by Thomas Prime, containing a correspondence between the Howard street (Mr. Cheever's) church, and 'an aggrieved member,' as Mr. Prime styles himself.

Mr. Prime, it appears, has been excommunicated from the church, among other charges. for intemperance, for continuing to traffic in ardent spirit, and for retailing on the Sabbath. In his defence, Mr. Prime says:—

"You accuse me of being guilty of the intemperate use of ardent spirit. Plainly, my friends, I challenge proof of this allegation. Yes, soberly, in the fear of God, I do not scruple to pronounce it *false.* One thing I know: if I am intemperate, or have been for several of the last years, I have been so nearly forty, more than twenty of which I have been permitted to enjoy the privileges of fellowship and communion in your church."

The whole defence on this point is founded on the denial that he used ardent spirit *intemperately.* He does not deny but that he used it freely, and even improperly. He concludes his defence by saying:—

"Dear friends, it grieves me to be under the necessity of using anything like harsh or severe language; yet I believe myself fully justified (wheresoever or to whomsoever the guilt belongs) in pronouncing it to be a *vile slander.*"

Our readers will smile to think that any man should, at the present day. seriously use the following language in defence of the traffic in ardent spirit: but so it is.

"The other and last reason given for this procedure, is my wilful continuance in the 'dreadful traffic' of ardent spirit. Why they have termed it wilful, I am left to conjecture. Does Mr. Cheever call every man wilful who refuses to yield obedience to his mandate? Or must we surrender our own judgment to the dictation of the Temperance Society, and square our opinions to its requirements? ☞Shall we renounce the word of God as our directory, and substitute the doctrines and commandments of men? It may be said we ought to pay some regard to public opinion. I admit it. No one of you can doubt that a very large majority of this community still adhere to what they believe to be the good old practice of using the bounties of Providence without abusing them, notwithstanding the strenuous efforts and mighty exertions which have been made to draw, or rather drive, people into the measures of our modern self-styled temperance reformers. They call it the 'dreadful traffic.'—That it is a business which requires much care and prudence, I am well aware; but I know not why it should be termed 'dreadful,' any more than trafficking in anything which God has given for the use and benefit of man. Do you say it is more liable to be abused than many other things? Then it only requires greater caution in using and vending. What is there among all the numerous bounties of Providence, that is not often abused? Many of our most celebrated physicians are of opinion that more die by intemperance in eating than drinking; but you do not call it a 'dreadful' thing to traffic in meat. Do you say ardent spirit ought not to be used in any case, except as a medicine, and that then there would be no drunkards? Let us eat no meat, then there will be no gluttons. Where is the authority for this new doctrine of total abstinence? Surely not in the Bible; certainly the moderate use of wine and strong drink is never prohibited. It is the *immoderate* or excessive use only that is interdicted in the sacred volume."

In answer to the charge of retailing on the Sabbath, he says:—

"There have indeed been a few cases of special necessity, and for medical purposes."

His closing appeal is very pathetic, from which we make one or two extracts.

"If it is really such a pollution for a church to harbor in its bosom a member who traffics in and uses ardent spirit, what has preserved it so long in such a dreadful state? Is it not a fact fresh in the recollection of many of you, that the pious fathers who founded the church used these things? Have you forgotten the example of the venerable Spaulding, the sainted Farrington, and a host of others, 'whose praise was in all the churches' for their eminent piety, their humility and zeal in the service of their divine master? Sirs, if it is really such a sinful thing to use wine and strong drink, what do you suppose has become of all the generations of the world that have lived and died before us? It will not be doubted by any person that they have been in general use about four thousand years; certainly for several of the last centuries. Surely, then, it would seem, according to this new doctrine, that nearly all the sons of Adam have gone down to perdition. Is it indeed to be supposed that the wise and good of all ages have been thus enveloped in darkness and ignorance? I know it is contended that the world has been in a state of ignorance and blindness, but now a new light has sprung up. But is it so? Have the wisest and best men who have lived, been permitted to go down into the grave with their minds enveloped in thick darkness? Is it indeed true that the light of revelation has been thus obscured by an impenetrable cloud, for more than eighteen hundred years, and forsooth a flood of light is shed upon a few individuals, and to them is committed the glorious work of saving the world from its, hitherto, state of degradation and delusion? And am I, who have not been favored with this new light, to be denounced as a reprobate, accused of 'crucifying the Son of God afresh, and putting him to open shame,' of 'wounding him in the house of his friends,' of being constantly instrumental of ruin, both to the bodies and souls of my dying fellow creatures? Of all this, my friends, I am charged by the Rev. Geo. B. Cheever and I. P. Foster, your committee. They say that doubtless, in the sight of God, while I persist in this business, I am a murderer, and worse than a murderer."

"Does Mr. Cheever really imagine that he is authorized and empowered thus, as it were, to seat himself upon the throne of God, and pronounce sentence of condemnation upon a fellow mortal? Such denunciations might have answered well enough for 'his Holiness,' some centuries past; but, let Mr. Cheever know, they will avail nothing here in the United States, in this age. Verily, sirs, it is indeed a small thing to be judged of man's judgment, especially *such* a man. The God of the Bible, who hath said, 'I the Lord search the heart,' is the being I fear. But who or what is Mr. Cheever? Is he the young man, a stranger, who came into my shop nearly two years ago, and introduced himself, saying he was my pastor, and with much insolence commenced an attack upon my business, insulting me with a strain of petulant, abusive rant?" &c. &c.

"What, after all, is the offence I have committed? Why, surely, I have trafficked in ardent spirit, and used it. I believe it just as right to vend and use these things now as ever it was. The subject involves a principle of unalterable truth. If ever wine and strong drink were serviceable to man, they are so now. No one of you can be more honest in your opinion of the merits of this question than I am in mine. I have learned nothing new about it. All I know, I have known forty years. It was among the first lessons of morality which I received from a pious mother, that drunkenness is a heinous sin, detestable in the sight of God and man. I believe I abhor it as heartily as any other man. I entreat you to consider what is the tendency of the course you are pursuing by assuming the principle, that the moderate use of ardent spirit and intemperance are synonymous terms. Is it not breaking down the distinction between virtue and vice? And will not such a state of things tend to encourage drunkenness?" "The doctrine of total abstinence was never learned from the Bible, nor can it ever be proved by it, for the plain reason that it does not exist there. There is no law in God's word which forbids the use of wine, or any other alcoholic liquor. If the whole tenor of scripture does not teach that we are permitted to use these things, without abusing them, then I am utterly incapable of understanding it." "'Every creature of God is good, and nothing to be refused, if it be received with thanksgiving.' And shall man be more wise or pure than his Maker? Or shall we do evil that good may come? Shall those who are commissioned to preach whatsoever our Savior has commanded, dare to add any thing thereto? (Rev. xxii. 18.)"

Verily, it is time for the churches to purify themselves of such corruption, or they can never expect the Holy Spirit will dwell with them. No wonder we have not revivals of pure and undefiled religion, if such Achans are in the camp. Christian brethren, it is now time for all our churches to exclude from membership all who habitually use or traffic in these fires of hell.

POPISH PRIESTS. "Last year there arrived in this port (New York) a vessel from Europe with six or eight popish ecclesiastics or students, one of whom, a popish priest, after landing got so drunk that he was seen in Castle Garden, at the Battery, rolling on the ground like a hog. This the officer of the alms-house department who saw him in that situation testifies."

BAXTER SAYRE, *one of the officers in the Alms-house department, N. York.*
SAMUEL B. SMITH. Editor
of the Downfall of Babylon.

Gutzlaff's Visit to Formosa and Tsuen-choo.

[Formosa is a large island 400 miles east of Canton. Ed.]

We are indebted to P. Perit, Esq., of this city, for the following letter from Gutzlaff, the apostle of China, giving an account of his visit to the island of Formosa, and to the district of Tsuen-choo, on the coast of China, opposite the island. It will be seen that there is no difficulty in distributing Bibles and tracts by the thousand, among people able to read and eager to receive them, in every part of China visited by this enterprising missionary.—*N. Y. Obs.*

Macao, Dec. 20, 1834.

My Dear Sir,—With a cheerful heart, a large stock of books and medicines, and a firm reliance upon Almighty aid, we got, on the night of the 7th July, under weigh. Our instructions were such as to enable us to make a wide range on the coast of China, and to make a visit to Japan practicable; yet we had at a certain rendezvous to wait for further orders.

We reached, on the 13th, Lo-kang, a large emporium of Formosa, with a bar harbor and a safe roadsted. It was rather a gloomy day, and the appearance of a *ship*, of which none had ever visited the port, rendered the inhabitants shy to have any communication with us. The coast for about thirty miles inland is flat, but in the back ground rise towering mountains clothed with verdure, a thing very uncommon in these regions. Only those who have been on shore can apply the name of Formosa (beautiful) to this island, for the view from the ship is by no means in its favor. In fertility, it is decidedly both behind Java as well as Manilla; but the industry of man has raised it much higher than either. Every spot is cultivated with the greatest industry and economy, and it yields therefore more produce than any other island in Asia. In the sandy soil, the sweet potatoe grows luxuriantly; wherever irrigation may be obtained, the rice thrives, and both the sugar plantations and the camphor groves cover immense tracts of land.

What was this island two centuries ago? and what is it now? Instead of encouraging the colonists, the Chinese government has done every thing in its power to check their industry, lest after obtaining their independence, they might become dangerous neighbors to the celestial empire. Yet what is a narrow policy against the enterprise of millions, who are stimulated by want, and prompted by an insatiable desire of enriching themselves? Both agriculture and trade are in the highest flourishing state, yet the colonists themselves are a very degraded race, and in some places nearly semi-savages. When will the light of the gospel dawn upon this benighted country with equal lustre as upon Owyhee?

Though it was July, the weather was really cool, and very different from the temperature of Manilla, which Formosa greatly resembles in its productions. The harbor being full of junks, all the inhabitants of Hwan-oa, the harbor borough, were engaged like bees in loading them. Their houses are in general wretched hovels—worse than a pig-sty, consisting of a few reeds and leaves stuck together; yet they are Chinese, speak the same language as natives of the opposite coast, and differ little in their manners and dress.

Unable to guess the reception I might experience in so unknown a spot, I only took two boxes of books with me for the first time. The shore for several miles inland, consists of nothing but a black gravel, upon which no vegetable thrives. Scarcely had I stepped on shore, when curiosity, raised at the sight of such strange beings, drew a considerable number of people together. I then gave one or two a book; they asked the price; I replied,—gratis. The effect of this declaration was like magic. 'Well!' was the general outcry, 'then we have all a joint claim upon your gifts, and we are most happy to receive them from your hand.' Suiting, in the mean while, the action to the word, they did not wait till I put a volume into their hands, but each individual took due care not to return empty handed; and about 600 or 700 (most of them scripture lessons, consisting of extracts of the Bible,) had their owners in the twinkling of an eye. Often have I endeavored to check this impetuosity, which is very disagreeable; but this only increases the evil, and overwhelmed by numbers, I have been obliged to yield to necessity.

Having a large train around me, I explained the contents whilst proceeding to the next village, and you may easily figure to yourself the astonishment of my hearers. One thing, however, I have often to regret: that the doctrine of salvation and the fundamental precepts of the gospel, are many times treated with the greatest indifference. They can bear to hear with a good-natured smile, he absurdity of idolatry; they listen with interest o a discourse upon the divine attributes; but when I begin to speak of a crucified Savior, they either endeavor to get rid of the subject by childsh questions, or exclaim, 'Well, this Jesus is your countryman, and the Confucius of the westrn world.' They are ready to join in the praise f virtue—never scruple to confess themselves inners; yet when atonement becomes the topic, hey are deaf. Nothing has so strongly convinced ne of my own helplessness, and the necessity of he outpouring of the Holy Spirit ere these dry ones can live. As I, however, was once a deided enemy of the gospel, and a subtle deist,—ut the Savior could nevertheless call me from arkness to light,—why should he not likewise xhibit his power in drawing these poor wretches o him?

Reading and talking, we arrived finally at wan-oa. I sat down before a barber's shop, and egan to inquire about the distance to Lo-kang. he interior of the houses was nearly bare; a ool and a low table the only furniture, and the th in all corners. As this wretchedness was ot the effect of poverty, but simply arose from gligence, I was the more dissatisfied. But putg them to rights in those things is of no avail, less they receive the gospel, which is profitable th in this life and in the life to come. Disease eys every where upon the inhabitants. Much ses from their unclean habits, but various disses are epidemical. They are excellent patients, they will take medicine faithfully, how nauous soever, and their natures are strong enough bear a strong dose. Moreover, diseases are dom complicated, and they therefore soon rever; and but few will die under the hands of European physician; for as soon as they can longer swallow rice, they send the doctor ay, and no entreaties could prevail upon them take any more medicine. It is therefore a mmon saying, that such or such a one has died, ause he could not eat rice; and every body y safely infer, that if a poor sufferer only would e eaten rice, he would surely not have died.

On our return, we had rather a high sea, and I thoroughly wet; yet I rejoiced that there was ommencement made with the preaching of the pel.

On the following day, early in the morning, we e anxious to penetrate as far as Lo-kang. The ther was fine, and every thing invited us to tour. The heavens were clear, but not a th of wind to carry us up the estuary. I had his time increased my stock of books very siderably, and rejoiced to scatter them far and e. Yet, on arriving at the beach, the crowds me so dense, and collected around us in such bers, that a thousand volumes were distrib- in an instant. The rumor having at the e time spread, the people came running from uarters to have at least a scrap, yet I had the ification to send them empty handed back. was rather grievous to my spirit, persuaded many of those who had come from so great tance, would, on that account, still more have ed the tracts; but I had nothing to give them, pt fair promises of a speedy return. My has rejoiced at the many apposite remarks e upon the books, and I delighted at the ions put to me. May then God bless his , and fructify it by the outpourings of his t. As a great number of those who had d the distribution belonged to junks in the r, I trust these books will obtain a wide e.

vas now high time to do something also for ody, and the applications for medicines were clamorous, as some former patients had their way hither, and given a good testimony of my healing art. Whilst I was repairing eyes, hearts and legs, I saw all at once two officers at the head of a number of soldiers approaching, whose sole message seemed to be to obtain a few books, for which they asked most earnestly. I showed them my empty hands, and pointing to their match-locks, I asked, why all this war-like preparation? To protect you, was the polite answer; accompanied with an urgent request that I would return to the boat in order to exempt them from all responsibility. Having often heard about the valor of the Formosean soldiers, who in the last rebellion took their lives in their hand, according to the imperial panegyric, I began to look about my new companions, and might, for all I know, have mistaken them for a parcel of boys, who were playing with fire-arms,—such was the impression the whole exterior and behavior of these heroes made upon me; and on the other hand they themselves were so terror struck as to keep at a very respectful distance. The farther we advanced the greater was the embarrassment of the officers, who besought us most earnestly to leave the island, lest they might fall into disgrace for having permitted us to proceed so far. Nearly overcome by their entreaties, we yielded; the Mandarins promised to accompany us, and one in stepping into his own boat, was unhappily thrown in the water. Instead, however, of keeping their word, they ran away immediately after having seen us on board, and we never saw or heard any thing more of them.

We might now have proceeded further in the boat, but there was scarcely a breath of wind, and we therefore resolved to retrace our steps to the ship. Whilst sailing along, several persons came running breathless after us, and by sundry gestures invited us to a conversation. We naturally expected something very great, when to my great grief the first sentence uttered was, 'Have you books? Oh, give me some volumes, I beg you most earnestly, do, on no account send us back without having obtained one volume.' Such a desire, thought I to myself, will be fulfilled, and though I am at present unable to satisfy it, God will soon send a preacher of the gospel to you with many thousand books. Yet these soothing considerations little tended to set the mind of the eager applicants at rest.

If the sick people were not too boisterous, and only would wait till every one was regularly served, I should perhaps assist a great many; but whilst I make choice of the worst, the others won't give me time, and keep pulling me about till I have directed my attention to their wants; but in the meanwhile the medicines disappear, and I take leave of my customers with a heartless: 'Come back tomorrow.' In many cases they are not so complaisant as to receive the compliment in lieu of actual assistance, and the officers had at this time repeatedly to interfere for the sake of politeness.

Circumstances no longer permitted our stay at Lo-kang, so that I had flattered myself in vain with re-visiting it the next day.

To the Lord are known the wants of the Formoseans, and he will not forget them in the exhibition of his grace. May it be soon, very soon, that this island is visited with the glad tidings: 'Unto you a Savior is born, who is Christ the Lord.' It is neither desirable nor prudent to postpone the sending of the gospel to countries to which we may find access; and let henceforth Formosa be put in the long list, and no longer be forgotten.

We had espied a large reef, which stretches North West to the Northernmost of the Pangehoo or Piscadores, to a very great distance. Woe to the vessel which does not give them a wide birth, or runs in the night upon them. Formosa has hitherto had a bad name for not possessing any harbors, but if, instead of these assertions, and an enumeration of all the banks with which the coast is studded, some nautical character would set to work to survey the coast, the bugbear would soon disappear. We, on our part discovered a good roadsted and we doubt not, the adjacent harbor of Tam-suy is far superior to it. For mercantile speculation, this island, with its great resources, holds out a profitable field of enterprise.

We now made for a bay on the opposite main, where we had often been at anchor, and which was well known to our captain. It was a calm night, not a ripple on the water, but nevertheless a swell, when all on a sudden we struck upon a sunken rock. The captain, a cool man, who acts with the greatest decision, escaped this time from destruction, after several hard thumps, and I praised the Almighty God, who saved us from this peril.

The villages of Tsuen-choo-foo, the district where we now had arrived, are so numerous as to be scarcely half a mile distant from each other. Yet though the population is so enormous, the soil is very poor, and consists either of sand or a reddish clay intermixed with gravel. On approaching the land nobody could fancy, that even grass could glean a scanty subsistance between the rocks and upon the hills, yet these barren spots are inhabited by myriads, who till the soil. The sweet potato is nearly the only vegetable which can thrive, but it grows also to perfection. Though there had no rain fallen for months, the crop in the ground was very promising and proved very rich. Every spot is allotted to potato ground; for miles together scarcely a tree is to be seen, and only small ridges are planted with rice. With the exception of beans and ground nuts the agriculturists grow scarcely anything else; the former serves them for food either roasted or pickled, and gives also lamp oil. We might easily be led to believe, that the inhabitants must be very poor, but it is the impossibility of gaining any thing more from the ground than they actually obtain, which has called forth the resources of the mind, to find out other means for subsisting themselves and their families. Thus the sea has become their home, traffic their all engrossing occupation, and whilst the fisherman, merchant and sailor traverse the ocean, the hardy peasant is in every part of China welcome, where a more grateful soil remunerates his labor.

Formerly great numbers of these people emigrated to Manilla. A narrow, colonial policy, however, has nearly put a stop to emigration, as well as trade from these parts, yet they struggle successfully against want. A few potatoes boiled in pure water and mixed with a little rice, constitute three times a day the unvarying meal. Home-spun cloth, in the preparation of which the females greatly excel, covers the body, and when one suit is nearly worn out, new patches are put upon it and it becomes then a thick winter dress, composed of so many ingredients, seams, tatters, &c., that the best chemist would find an analysis impracticable. During the summer the children walk about in a state of nature, and even adult persons scruple by no means to appear occasionally stark naked without feeling any shame. Notwithstanding all this, neither the poor nor rich are an abstemious people, and if it be in their power they indemnify themselves richly for in jejune potato diet. Nor are they so very content or happy as some European writers will have them; on the contrary they often utter bitter complaints and long for better things, which are unhappily beyond their reach.

Their dwellings are made of stone very durable, and the outside very neatly, but there is little timber used. The interior belies the pleasing appearance of the outside; and a total want of neatness and arrangement gives to the room a disgusting aspect. Besides a loom and a few low stools thrown amongst pots and pans, no furniture is fashionable; yet there is nobody so poor, who has not a stand of incense, and a shrine for an idol. Those who cannot afford to buy a little image, get the name of one of the idols written upon a bit of paper, which serves the same purpose.—Nor are villages to be found which have not a temple, how small soever, with a few images made of clay in them, which serve for religious purposes, play and gambling houses, and taverns. Yet we ought not to imagine that they are an over religious people. They do not pray, for this is the priest's business; nor do they prostrate themselves before the penates (idols), except on most solemn occasions, perhaps once or twice a year; so that the whole service is reduced to burning incense, which is generally done twice a day—in the morning and evening. As for thinking or talking about idolatry, this is quite out of the question. Perhaps there is amongst a thousand scarcely one individual who will stand up a champion for his creed, when attacked, and even he will not staunchly maintain the truth of its tenets. Total indifference about religion in general is the besetting sin.

According to the generally received opinion, a religious man ought to show his piety by building temples, burning incense sticks in profusion, making donations to the priests, and by not being sparing with gilt paper. Often have I exhorted them to serve God with sincerity, and have received for answer: How can we do so, we have no money? To convince them that the heart is the only sacrifice required, is as difficult as to persuade them that they live under a paternal government.

No religious education is bestowed upon the children, and the female sex is nearly excluded from all its duties; nor is any individual obliged to conform to the general custom.

Temples are mostly built by subscriptions, and the plays given at the festivals, in honor of the idols, are defrayed by the community. They are so indispensably necessary to conciliate the favor of the gods, that in default of human performers, they dress up puppets, and move them about with all the pageantry of regular play actors. As every body is permitted to choose his God, he may also worship as many as he likes; but the fashionable idol here, is a warrior of olden times, called Kwante-Ya, with a grim, lurking aid-de-camp at his side. Other districts vary in their idolatry, but all live without God in the world.

On the death of a person, when the soul must enter another world, religious observances become of high importance, and are perhaps performed with greater sincerity than at any other time. The tomb, however, and a small tablet with the name of the deceased inscribed, and put into the temple, serve equally the purpose of idolatry. The whole nation faithfully copies the example of the emperor, who places his ancestors next in rank to heaven and earth, the dual principals; and though there are various religions, they all agree in paying the highest divine honors to the manes (souls of their departed ancestors).

Such has been the religious state of this rational people for ages. They have continued undisturbed in this delusion. Either rendered callous by want, or hardened by a voluptuous life, they feel no interest beyond their potatoe ground, their junks, or hoards of money. Think, then, what the impression which the preaching of a foreigner must make upon their minds, when he talks of things unseen, only perceptible to faith, and though precious, nevertheless distant. Often should I despair; but, then, one individual or other makes a just remark, which shows that he is conscious of the truth spoken, and this again rouses my spirits. I then begin to think that the ferocious Germanic and Slavonic tribes were still farther from the kingdom of heaven, when the first missionaries came to them, and they have, notwithstanding, received the gospel, why should then the Chinese be the only ones excluded? Oh! that want of faith, which mars the best work and cramps missionary enterprise!

As their harvest had been very propitious, the people were cheerful and happy; for, whenever starvation invades their hovels, which is, alas! too officious a guest, they are sullen and peevish. I resolved, therefore, to go from house to house, in order to distribute books and to preach the gospel. Commencing with Yingling, a very large place, I was hastening with three boxes of books up the villages, which are built on a sloping hill, and within an extensive wall, now nearly in ruins, when the never failing crowds stopped my further progress, and by dint of extremity obliged me to commence the distribution instantly. Two boxes were thus emptied, and I was determined to spare the third one for the people inland, but the new comers, who came running from all quarters and almost sunk breathless down, besought me too earnestly to think about them, so that I finally resolved to satisfy their desires, and having placed myself on a rock, or a commanding position, I was happy to silence their clamors by a prompt distribution. Those who were so successful as to get a few volumes, ran as hard as they could, apprehensive lest their countrymen, who were hastening towards us, when finding that all the volumes were gone, might possess themselves of their own share.

Proceeding further inland, through the irregularly built villages, I gathered a crowd of auditors, who repeated every thing I said, in order to imprint it better on the memory. This was then a speaking proof of the interest they took in the new doctrines; and the additions they made to my own sayings, showed that they had something comprehended.

Having served a good many patients, I went, July 19, to Shim-oh, a city built upon a rugged rock, which, when viewed from afar, reminds one of the hanging gardens of Babylon. As there is no vegetation all around, the inhabitants lead a seafaring life, build junks, and go about trading; and, instead of being wretchedly poor, they have, by their industry, amassed an enormous capital and command the market. As the place is very populous, the multitude who literally fell upon the books, as soon as I had put them on the shore, were so dense, that, within a few minutes, another thousand volumes was in their possession. When I afterwards passed along the rock, I could see them in the recesses and caves attentively reading, and prayed earnestly to God, that He might give them a mind to understand the way of salvation. Here I am well known, and the sick people range themselves along the streets, as soon as the alarm of my arrival is given. Every one has his tale, his kind word and salutation.

I have seldom met with any thing here but cutaneous diseases and eye complaints. Since I have richly furnished them with sulphur and mercurial ointment, the former are rather scarce; but the latter remain prevalent to an alarming extent. In all diseases they are helpless creatures. Notwithstanding the best directions which I give, both in writing and by word of mouth, they swallow medicines which are to be applied externally, in the full persuasion that it will have the desired effect. This may, occasionally, be harmless; but when they devour the powder of collyrium and other noxious substances, they are greatly incommoded, and complain bitterly. It ought, however, to be remembered, that, according to Chinese physiology, the body is composed of the five elements—water, fire, wood, metal and earth. If, therefore, the medicine destined to counteract one of the elements, which, on account of its being deranged, exercises a malignant influence, can only operate upon the body, it is no matter of consequence how it be used.

[to be continued.]

What is a Revival?

The church in this place is now experiencing a revival of religion. What is a revival of religion? How does it commence and progress, and what are its effects upon the children of God and the children of this world? It is a time when God's holy presence is sensibly felt in his sanctuary. A time when spiritual life revives in the hearts of Christians. They see their sins in departing from God, and in dishonoring Christ by giving the world a false estimate of his religion by a bad example. It is a time of shame—Christians feel ashamed of their little divisions—ashamed of themselves for thinking evilly and talking evilly of those who partake with them of the holy sacrament, and whom they are bound by the precepts of the Savior to love and watch over in the gospel. It is a time of repentings and confessions—the Spirit of love and purity is now flowing into their hearts, and making them tender. Their repentings are kindled together, and they feel desirous to love and forgive their brethren: and their former errors which, in the coldness of sin, they *could not* confess, they now feel *willing* to confess, and their hearts are relieved by confession. It is a time of sincere prayer—Christians pray without ceasing—the sight of an impenitent man makes their heart flow up to God with the ejaculation, 'Father spare him, lead him to repentance, and bless him for Christ's sake.' They love to meet their brethren, and talk with them, and pray with them. It is a time too of deep labor of soul in behalf of the ungodly, who, chained down by the fear of man, their own wicked habits, and the influences of the devil, will not flee from the wrath that is to come upon those unreconciled to God.—Christians see the Eternal Father hold the sword of justice over the head of transgressors of the holy law; they see the Eternal Son interposing himself that they may have space for repentance. They see the Eternal Spirit making the truth burn upon the mind and produce convictions of sin, righteousness and judgment. They see sinners unhumbled and rebelious—some of them blaspheming the name of the Almighty, some of them doing their own pleasure on God's holy day—all of them with hearts full of unholy thoughts: and seeing this they cannot rest, nor refrain from pouring out their souls to God for their salvation. It is a time of holy feeling and love. Sometimes a gush of benevolent emotion comes eddying into the soul, and the Christian will adore God and weep. It is a time of deep conviction of sin among the impenitent. They feel guilty before a holy God. They see their heart is wicked. They feel unhumbled, and a struggle is in their soul—they fear men more than God, until conviction becomes deeper, and they hear the voice of conscience thundering, *do right*—love God—confess your sins—obey the gospel—fear not man, but fear God. Seek for pardon through the righteousness of Christ. It is a time of heart-felt joy mingled with trembling among those who have been converted and clothed in their right mind. As soon as sinners become as little children at the feet of the Savior, he smiles upon them—their soul *feels* the influence, and their affections tremble towards God. When the Savior holds out his hand that young converts may stay themselves on him, some for a time tremble and are almost afraid to touch his hand, and they sometimes feel like lying still, that others might step on them if it were necessary, to reach up to the Savior, and when one does this, and they see it, they are filled with joy; and that joy runs like a golden chain from the bosom of converts through the bosom of Christians up through the great hearts of the tall angels, and centres in the bosom of God. It is a time of wrath—the evil spirits that have left the minds of converts, seem to go and enter into the minds of those who are malignantly wicked, and fill them with wrath. It is a time when souls are sealed up to the day of judgment.—*Ohio Obs.*

For the New England Spectator.

No. 3. The Wine Question.

Mr. Porter. I noticed under the editorial head of the last Boston Recorder, a few remarks on the 'wine question,'

It is surprising to me that such men as Mr. Tracy can take the position he has before the public, on the subject of temperance. There appears to be a certain kind of feeling running through the columns of that paper, highly prejudicial to the cause of moral reform, in whatever shape it may come before the church. It seems to say to the purifying spirit of reform that is abroad,—'thus far shalt thou come and no farther, go this way and go that, or we will keep you where you are; come *with us* or you shall not come at all.' Why this putting down, this holding back, this complaining, censuring, quibbling, when others in the same vineyard are bending every energy, with holy zeal and self-denying perseverance, to make straight a path for the Lord, and to take every stumbling block out of the way? I entreat our brother to re-examine the positions he has taken on the various subjects of licentiousness, war, slavery and wine-bibbing. So far from being a pioneer in this work, he is far in the rear, following on like a disaffected officer, chagrined to see the battle fought and the laurels won by fellow soldiers less experienced, less prudent, less wise than himself.

Mr. Tracy says,—'We have long heard stories about temperance men, ministers and deacons drinking wine, we have believed, and still believe, that the greatest part of this talk is mere slander.' Sir, upon whom does this charge of slander rest? Who are the slanderers? Does Mr. Tracy mean to say that temperance men, ministers and deacons do not, to any considerable extent, drink wine? If so, he must be lamentably ignorant of facts. By way of defence against the charge of slander, I will notice a few, and only a few, of a multitude of facts which have come under my own observation.

I was at first inclined to give names; and I now think it may be necessary before our work is done. And why should the names of 'temperance men; ministers and deacons' who retard the cause of temperance by drinking wine, be passed by or covered over, while others are dragged before the public gaze and held up to infamy and disgrace?

A pledge of total abstinence including wine, was a few months since presented to a well known minister of this city, and his name refused, because he used it habitually, and thought it right to do so, as it was countenanced in Scripture. It was presented to another within a shorter time, he handed it back with a sneer, saying,—you might as well include tea and coffee.'—He is a wine drinker yet. It was presented to a deacon of considerable note, he refused. It was presented to a number of private members of the church, to temperance men of high standing, to an editor of a religious newspaper and all with one consent made excuse. They acknowledged their habitual use of the article, and an unwillingness to give it up. It is said of another minister, that he considers it would be wrong to forbid the use of wine. I have no doubt but the information is correct. I *know* a temperance physician of the city who says wine is injurious taken in any quantity, and yet furnishes it to his guests in such abundance that some have been known to drink a dozen glasses in a single evening; and of others who use it as they have opportunity. I know of young men pledged to total abstinence from ardent spirits, and members of orthodox churches, who regularly take their glass of wine at the dinner table of a public hotel, and who bring their bottle of wine to the table of a private boarding house for their own use, when the landlady would not furnish it for them. It is said that a Mr. S., a noted temperance man of this city, drinks wine even to excess, and that another *excellent* man of high standing in church and state, in the cause of temperance and religion, furnishes wine for daily use and the refreshment of numerous visitors.

These are some of the practices in which not a few of our temperance men and christians, ministers and deacons are indulging, to the reproach of the cause and the injury of others who are not pledged, either to temperance principles or the principles of religion.

And now Sir, if we attempt to expose these practices and show their destructive tendency; if we attempt to convince these good men of their inconsistency and call upon them to 'touch not, taste not, handle not the accursed thing, in any shape, some very prudent man, like the editor of the Recorder, must rush to their rescue with the grave and solemn charge of slander.

But these same monitors will echo loud and long the story of some poor Ichabod, who makes and sells, or buys and drinks a meaner thing of no less danger,—New England rum. Away with such distinctions! The devil may still laugh as he stands at the elbow of such men, and repeat with increased emphasis 'that's the deacon for me.'

Mr. Tracy says 'we doubt whether a pledge against wine drinking would be of any use.' I will endeavor next week, to remove these doubts; for brother Tracy seems to be in an anxious state of mind, and it is then most easy to produce conviction. Yours, Coolidge.

Foreign Interference.—No. IV.

To D. D. Whedon, Professor in the Wesleyan University, Middletown, Conn.

Dear Sir,—The only remaining remarks which as appears to me, the public good requires me to make at this time, on your letter, are such as relate to what you say about England. It seems you are disposed to say hard things, not only of one of her highly gifted sons, but of England herself. "England," you say, "is mighty *only* for the retinue of slaughtered and enslaved nations in her train." I had supposed England was mighty in literature, in arts, and in sciences,—mighty in her public works of improvement, and in her benevolent institutions, and in many things besides "the retinue of slaughtered and enslaved nations in her train." And I had supposed, too, that a professor in a university, which bears the name of one of England's gifted sons, would know this. And I do exceedingly regret that one who claims to be a teacher of *American* youth, and who undertakes to enlighten the American people on a subject which he considers *delicate*, should not more correctly understand, and more correctly express the Truth.

The Way to reconcile alienated Professors.

In the west of England lived two very Christian and very useful men. For years they kept up a very affectionate and profitable intercourse. They were as brothers. At length something unhappily occurred which produced a breach and a growing alienation. *Of course* neither felt *blameable*. Yet one *was* an aggressor. Their mutual friends witnessed their estrangedness with deep pain. It was very injurious to the cause of religion. Many efforts were made to reconcile them, which proved worse than useless. At last, one excellent Christian brother made a special effort with much hope. He failed in his attempt, and left them discouraged. He went home—sat down, and expressed himself in the following impromptu:—

"How rare that toil a prosperous issue finds,
Which seeks to reconcile divided minds!
A thousand scruples rise at passion's touch—
This yields *too little; that* requires too much;
Each wishes each with other's eyes to see;
And *many sinners* can't make *two* agree.
What mediation then, the Savior showed,
What *singly* reconciled us *all* to God."

These lines were sent to the supposed offender. They at once penetrated his soul. He saw—he *felt* he was in the wrong. He wept,—he put on his hat and flew to the other—confessed his wrong—begged forgiveness—and a cordial reconciliation ensued, much to the delight of their friends, and the honor of their common Christianity.

Did you ever attend the Sunday School?

Did you ever attend the Sunday school? was a question put by the secretary of the Rhode Island Sunday School Union, to the miserable Warmsley, as he lay in prison, a short time before his execution, and to which he replied,—'No: if I had, I should never have been here.' The history of this wretched man is only *one* among the many cases that furnish occasion for such a reply. Hundreds who have expiated their guilt upon the gallows, might with equal propriety have said, if *we* had attended the Sabbath school, *we* should never have come to this end! And thousands, yea millions of others, who are now in the world of woe, suffering the penalty of the righteous law of heaven, could they be heard by us to-night, would no doubt exclaim, Oh, had we enjoyed the blessing of Sabbath school instruction, we might have been saved from this place of torment; but alas! Sabbath schools came too late for us, or we should never have been here. All these, however, have passed beyond the reach of hope; none of our efforts will avail to give them any relief; they are *lost*—forever *lost*.

Repentance.

Mrs. R. was prevented from attending public worship, but her two children, Maria and Andrew, went with their aunt. On their return,—

Andrew went crying to his mother's room.—Mrs. R. eagerly inquired what had happened, and Maria replied, 'my brother has been whispering and playing in meeting.' Now this little boy had been instructed how to behave in the house of God, and he knew that such conduct was displeasing to Christ, and would grieve his dear mother; and it made him cry to think of it. He did not deny the sin with which his sister had charged him; but went directly to his mother, saying, 'Andrew has been naughty; he is very sorry; will you forgive him, and let him go to meeting again, and be a better boy?'

She said, 'Mother is very sorry her little boy has played and whispered in God's house of prayer. You must go to your room and confess your sin to him, and beg his pardoning mercy and his forgiving love, in the name and for the sake of his Son, our blessed Savior.' Andrew went away by himself, and after a little time, he returned to his mother, wiping away his tears.—*Trials of Infancy*.

A Suggestion.—Zaleucus, a Grecian lawgiver, (says Rollin) in order to banish luxury from the republic, which he looked upon as the certain destruction of a government, prohibited women from wearing rich and costly stuffs, embroidered robes, precious stones, ear-rings, necklaces, bracelets, gold rings, and such like ornaments; excepting none from this law but common prostitutes. He enacted the like law with regard to the men, excepting, in the same manner, from the observance of it, such only as were willing to pass for debauchees and infamous wretches.

A similar law with regard to temperance might have a very beneficial effect. Let one man in every village be licensed to sell spirits to *drunkards*, and to *drunkards* only. Let such establishments be called *drunkeries*—and inscribe the names of its patrons on a conspicuous *drunkard's list!* It is hardly possible that many persons could be found so abandoned as to enter its portals to purchase bottled misery, or to drink the liquid which public opinion had branded, as it were, with shame and infamy.—*Norfolk Ad*

Alcohol is a Poison! and has always been considered so. It is no new doctrine! the Great Cyrus, king of Persia, 2385 years ago, refused to taste wine, which he poured out for his grandfather, for, said he, it is *poison*; I have noticed that after drinking it, you say and do what you will not allow us boys to do.—You forget that you are a king, and your subjects do not treat you as such.

SPECTATOR.

Boston, Wednesday, May 6, 1835.

Life of Rowland Hill for Families and Sabbath Schools.

About a year since, "Sidney's Life of Rowland Hill" was put into the hands of the editor, that he might write a notice of it for a religious paper.—He was soon convinced that this book, though full of interest, was unfit for the youthful readers of this country of civil and religious freedom. Mr. Sidney is a bigoted Episcopalian, devotedly attached to a union of church and state. He censures Wesley, Whitefield, and other similar spirits for separating from *the* church, and says they would have done much more good had they remained in her bosom. After speaking of the good resulting from the labors of pious churchmen, who "by their adherence to the church, have grafted on the parent stock, buds that are now filling the land with fruitfulness;" he adds, "while the scions" (Wesley, Whitefield, &c.,) "fixed upon many other stems, have either withered away or produced little else but leaves." Again,—"Aspiration after the honors, when he had no prospect of the sufferings of martyrdom, was the besetting sin of Whitefield." Such irrelevant matter as this, and entirely opposed to the well known liberal principles of Mr. Hill, occupies a large space in Mr. Sidney's memoir. Further, in opposition to the principles and practice of Mr. Hill, Mr. Sidney has given in the memoir, his own opinions in opposition to all extempore prayer in public, and all conference meetings in which the brethren take a part; and says, however much good may result from such practices among the dissenters, the evils more than counterbalance the whole. A considerable part of Mr. Sidney's book is taken up with controversial matter and speculations, many of which have no immediate connection with the life of Rowland Hill; and all of them, particularly those which relate to the Wesleyan controversy and the ravings of the Irvingites, are quite [illegible] place for the reading of American youth. This has been omitted; while *all* that appertains to the life of Mr. Hill—except his controversial writings, is faithfully and fully retained.

Another defect in Sidney's memoir, is the frequent use of terms used in the English universities, and the English church, and in their titles of nobility, &c., which are not at all understood by our Sabbath school and general readers. In this work, these have all been explained, or other words substituted.

In preparing this memoir, the editor has bestowed much pains. It has been, for the most part, re-written and re-arranged, and the language and thought simplified. The whole has been disposed in paragraphs with distinct heads, which will be found a great assistance in understanding and remembering what is read. Large additions have been made from the lives of Whitefield, Berridge, and other early contemporaries of Mr. Hill, which gives us a clearer insight into the formation of Mr. Hill's character. Abstracts of Mr. Hill's discourses have likewise been added, which are entirely omitted by Mr. Sidney. All the towns in which Mr. Hill resided, and which he visited in his travels of hundreds, and some times thousands of miles every year, have been described,—their direction and distance from each other, and from the chief towns of England pointed out; so that, with any map of England his residence, and the course which he travelled, may be very exactly marked, even though a few of the towns may be put down on the map. This reference to the map, as all who have had experience well know, is an excellent means of fixing facts in the mind. This part of the work has cost the editor much labor.

By these additions, the work has been enlarged so as to embrace as much matter as Sidney's memoir; while, by printing it in smaller type, and making the page very large for the size of the leaf, the whole is brought into the size, and at the low expense of other Sabbath school books.

With these alterations and improvements, we hesitate not to say, that the "Life of Rowland Hill, prepared for families and Sabbath schools" will be as interesting and useful as any biography that can be found. No man in England, not even Whitefield, did more than Mr. Hill to supply the poor with the institutions of the gospel: and no man in modern times has done so much for Sabbath schools and missions as he. He set his whole church to work, made them missionaries and Sabbath school teachers; and from this number, he sent forth a host of laborers, as preachers of the everlasting gospel, among the destitute of England, and the heathen world. No biography we have ever seen is better calculated to show every Christian and every child how he can do something for Christ. While a boy in school, and while in college, and wherever he was, Mr. Hill was ever forming associations for doing good, and probably not a year of his life passed, even from the time of his first giving his heart to his Savior, that he was not the instrument of the conversion of some to Christ. His motto was,—"GO FORWARD;" and no one can read this memoir, without adopting a similar one.

Safety of Immediate Emancipation.

It was with unmingled surprise and regret, that we saw the following paragraph in a late Boston Recorder.

> EMANCIPATION—STANDING ARMIES.
>
> There is one point which we think has not received the attention it deserves. The emancipating power in the British empire has at its command a naval and military force, sufficient to crush, to exterminate, if need be, the whole population of the West India islands in a few days. All parties know it; and they know that it will be used just so far as shall be found necessary. They know that they must behave tolerably well, or be shot; and we suppose those who have no better principle of action, behave the better for it.

We, genuine abolitionists, have been accused of manifesting a reckless spirit on the subject of slavery; but we certainly have never seen any thing in anti-slavery publications, which approximates to the above. The great military and naval force of Great Britain, like an eagle intent on his prey, is represented as threatening to "crush" and "exterminate" the whole slave population of the West Indies,—ready to "shoot" them, unless they "behave tolerably well!!" Have the British emancipators ever manifested such a disposition as this? Is this their boasted sympathy for the slave? We trow not. The "power" that *has* emancipated the slave, would allure the slave to industry by the hope of reward, not drive him by the point of the bayonet,—the very method to provoke resistance. We ask Mr. Tracy to give some evidence, that, in a single instance, the fear of "being shot" has tended to make the blacks obedient and industrious. All facts and history are against it. The only motive that ever has made or ever can make one who has been a slave industrious, and obedient to the just requirements of the law, is that of having rendered to him that which is just and equal, and of not being defrauded of his wages. Where this has been done in the West Indies, contentment and peace have been the consequence; where this has not been done, discontent and insurrection have occurred in *defiance* of the military force, ready to "shoot" them if they do not "behave tolerably well."

If I were a slave, I would say,—deliver me from those friends whose sympathy for me will allow them to pen a paragraph like the foregoing.

The editor of the Recorder proceeds:—

> Is it best to take the same course in the United States? No doubt, if immediate and universal emancipation were to take place, a standing army of 100,000 men, for a quarter of a century, would be able to keep the peace. They might be raised and employed by the general government, or the several states might furnish the number from their militia. Perhaps a smaller number would be sufficient; but it would be best to have enough. We dislike this plan, because it looks too strongly towards military despotism; but if it is the best way, we will not object to bearing our part of the expense.

What is the design of this paragraph? but to throw obloquy on immediate abolitionists, and divert the attention from the real views of these men, and present before the minds of the readers a horrible monster, which abolitionists dread as much as Mr. Tracy. By "immediate and universal emancipation," Mr. Tracy evidently means, the turning loose at once of two and a half millions of slaves, without the protection and control of law, and placed entirely aloof from the restraints and kindness of their former masters. This, Mr. Tracy *knows* to be false, if he has read the writings of the abolitionists. If he has not, he has no right to make such a representation, whose only effect will be,—whether intended or not,—to give a wrong impression respecting anti-slavery movements, and to throw a mist before the minds of the readers to prevent their seeing the truth.

But admitting for a moment that abolitionists do wish such an emancipation as he speaks of, we ask Mr. Tracy to show—either from the laws of the human mind, with which he is familiar, or from history—that immediate and entire emancipation ever has required or ever will require a military force to secure order, obedience, and industry,—that immediate and entire emancipation ever has caused or ever will cause, as its legitimate result, one drop of blood to flow. Until he can show this, we entreat him never more to associate immediate emancipation with cutting the throats of masters, and with a military force to coerce and produce proper subordination.

Before speaking further on the subject of immediate emancipation, we must quote the concluding paragraph of the article in the Recorder, which is of that *non-committal* character that distinguishes many similar articles of recent date in that paper, on the various subjects of moral reform, such as War, Temperance, Licentiousness, &c.

We do not say that such an army would be necessary, if the slaves in the United States were all to be emancipated at once. We only say that the success of the experiment in the West Indies *with* an army, would be no evidence that it would be successful here *without* one.

We will now inform Mr. Tracy what we mean by IMMEDIATE EMANCIPATION, and hope he will inform his readers. We believe that slaveholding is sinful, and should therefore be immediately abandoned, like all other sins. If we could have our wishes about it, we would have every slave emancipated immediately,—all the unjust laws respecting the slaves immediately repealed, and new ones to protect and restrain both the master and the slave immediately enacted,—and all those means immediately set into operation to place the slave in every respect on an equality with the free white citizen. All this, we say, we would have if we could. But as we do not expect to have our wishes in this respect, we design to pursue that course which shall bring about this end with the least possible delay. And that is, by proclaiming the duty of immediate and entire emancipation, and by using all bible means to have this doctrine understood, believed, and carried into practice. The result will be,—as abolitionists have said again and again,—GRADUAL EMANCIPATION. Though this is not all we desire, yet this is all we expect. We maintain, further, that the proclamation of the doctrine of entire and immediate emancipation, is the only one that can ever produce gradual emancipation. This we may infer both from facts and from analogy. The whole history of British emancipation shows that such is the case. What has produced the present degree of the temperance reform, which has been gradual in its movement? What, but the doctrine that the use of and the traffic in ardent spirit is sinful and should therefore be immediately abandoned? We would have had all break off from the sin immediately when it was first proclaimed. But as we could not have that, we resorted to that which alone could gradually bring about the end desired, and preached the duty of immediately ceasing from the sin of using and trafficing in ardent spirit. Just so it is with any other sin.—So it is with preaching the gospel. The preacher would, if he could, have every man repent and believe in Christ immediately, but as he does not expect this, he proclaims the duty of doing so immediately, as the only method of leading his congregation gradually, one by one, to do their duty.

Now we leave it to men of unbiassed common sense, to decide whether our doctrine of immediate emancipation is a fanatical doctrine? Whether there is anything in it to produce insurrection among the slaves, or a disruption of the union? Whether there is anything in it, which should hinder every Christian from assenting to it, and joining our ranks, so as to produce the greatest possible moral influence to hasten the abolition of slavery?

FRITZ HAZELL.—This is number seven of the Temperance Tales, by L. M. SARGENT, designed, as the previous tales have been, to show the evils of intemperance, and the benefits of the temperance reformation.

The hero, afterwards named by his adopted father, FRITZ HAZELL, was the son of intemperate parents. His father, in a drunken frolic, murdered his mother, and then applied a razor to his own throat; and when the house was forced into, the boy was found concealed in the ash-hole to escape from the fury of his father. Old Captain Hazell took him home, and, as he had lost his only child, adopted him as his son and heir. The old gentleman had followed the seas, and thought no one could be a man who should not at least attain the rank of mate in a first rate merchant vessel. Fritz accordingly went to sea, a pious lad, and at the age of seventeen, was unexpectedly appointed third mate of a Canton trader. On his return to Amsterdam, he heard of the illness of his patron, and hasted home as first mate of a merchant ship. He found, on his arrival, that the old gentleman had been dead about three months, and that a widow, who was the supposed heir to the estate, and a young lawyer were planning a marriage, with the expectation of living on the old man's property. The lawyer had been a witness to his will; but as the other two witnesses were dead, he thought it a fine speculation to keep it out of sight, and get the property into his own hands. After waiting to see whether the second copy of the will was forthcoming, and examining all the papers of the deceased without finding it, he made the arrangement with the widow. When the facts were stated to Fritz, he remembered what father Hazell had told him the night before he left home, and proceeded to a corner of the cellar, and found concealed in the earth, the iron chest safe, in which was the duplicate of the will, and other treasures. This coming to the lawyer's ears, he committed suicide to escape the odium and punishment due to such a crime.

Fritz, being then only eighteen years of age, fitted for and entered the ministry, and is now a useful minister of the Lord Jesus.

In the narrative, besides the recital of the temperance reformation in Fritz's native village, there are many incidents of thrilling interest, which we cannot even allude to without transcending our limits. We will simply say, no one will commence reading the tale without reading it through as soon as possible.

One word of caution. In speaking of clergymen and deacons, while we admit the propriety of exposing their sins, as more heinous in the sight of God than others, and more injurious in their consequences, the author should be, we think, a little more guarded, lest he bring reproach on their sacred office. They are offices of our Savior's appointment, and should always be spoken of with becoming seriousness, even though their incumbents should be worthy of ridicule and reproach. The line between the office and the incumbent should be clearly drawn. Any one who knows Mr. Sargent, well knows he never would designedly give occasion of offence on this point; nor do we see any particular need of caution from this tale. But there is a disposition, in the infidel part of the community, to cast reproach on the ministerial office, and they will catch at anything as a pretext for so doing. Hence the ministry, knowing this propensity, are ready to find fault with anything in these tales which *looks* like reproach on them as a class. If this can be removed without compromising truth or principle, it should be done.

Knowing as we do the views of Mr. Sargent, and how he would be understood, we have seen nothing objectionable on this point, and no other one would object, if they knew the man. But still we must conform somewhat to the prejudices of men, and inquire how *will* they understand what we say, not simply, how *should* they understand it.

For the New England Spectator.

A Christian Duty to take a Religious Paper and to promote its Circulation.

BROTHER PORTER.—A religious paper ought to be of a highly spiritual, pointed, heart-stirring stamp; and then there should be an effort made to wedge it in at every nook and corner, until there is a competent supply; and the effort should not be given over until such a supply is effected. The man,—no matter who he is or what he is,—that has not some competent means of knowing what advancement Zion is making, and also of knowing what there is over which she needs to advance, is sinning against his God.

The task of getting some in the church to take a religious paper is very far from being a pleasant one. And some, perhaps, may think we ought rather to be laboring to extend the benefits of the gospel to the destitute in the west, or among the heathen, than to spend an hour in inducing a professing Christian to take a religious paper. But it seems a duty to try to wake up sleeping Christians, and Christian churches at home, as well as to enlighten the heathen abroad to a sense of their dreadful condition. And it seems a duty, also, to endeavor to save some of these tens of thousands at home, over whom these churches are sleeping, and whose dreadful slumbers they are so fast deepening, as well as to try to save the heathen. A religious paper, if it breathes largely of the spirit of the gospel, is an extremely important weapon to be used in effecting this work. Yet there are in New England many thousands of families professedly pious, who take no religious paper at all, and who seem to manifest but little more interest in taking one than if they had no concern in the welfare of Zion. And furthermore, those who stand most in need of a religious paper are generally the very last that can be induced to take one.

I do not say this with a censorious spirit, but with grief and unfeigned regret. If those who profess to be the friends of Zion, feel so indifferent about knowing whether the kingdom of Christ advances or declines, who would expect to find them otherwise than indifferent as to the use of the means necessary for its advancement? Would indifference in knowing whether abundant answers to our prayers are constantly shed upon the earth, for instance, be very likely to prompt us to increasing diligence in prayers of faith? When Habakuk asked—"How long shall I cry and thou wilt not hear?" Was he not looking out, and with the most painful solicitude too, for the answer of his prayer? What then must we think of those who seem to be indifferent to know whether prayer offered by any one is answered or not? Is there not painful reason to fear that the prayers which such profess to offer,—if they pray at all—hinder, rather than help forward the work of God. Do they not rather tend to grieve the Spirit to depart, than to bring down his blessed influence? If the ushering in of the latter day depended on christians of this description, alas, when would that blessed period so long looked for and prayed for arrive? T. T.

Reasons why Slaves cannot be Christians.

The following most heart-rending facts of the subject of slavery, we find in a communication published in the St. Louis (Missouri) Observer of April 16th. It is the darkest picture of slavery we have ever seen; and if it does not bring every reader on to his knees in prayer to God for the immediate emancipation of the slaves, we must say he has no heart to feel for fallen man.

The editor of the Observer thus introduces the article to his readers:—

SLAVERY.—We ask from every professor of Christianity—as also from all others—a careful, candid, and prayerful perusal of the article on our first page on this subject. It is from the pen of one who is entitled to be heard in the case, inasmuch as *having been a slave holder once, he has ceased to be such by* EMANCIPATING ALL HIS SLAVES. The main principles, facts and inferences stated by the writer, we are so far from questioning, that we believe them entirely correct.

New Thought on Slavery.

By the expression *new thought*, I do not mean that the fact has not been before the eyes of Christians for a century—I do not mean that the thought has not been expressed. I have never seen it, but I have read very little on the subject of slavery in any paper. It may have been the soul of many articles. In the following particulars it is new. Those who live in free states do not witness, and therefore cannot *vividly* understand it. Those who live in slave states, turn as far away from the fact as they can. The thought is painful. Every Christian slaveholder finds most peace in giving it an observance the opposite of *scrutinizing*. Christians look towards the gallery, and in most churches see a company of blacks. They go home, consoled with the thought that these poor children of Africa have the gospel preached to them. Others see slaves seated at the Lord's table, and feel a glow of pleasure at the reflection,—these poor creatures would have seen no holy feast in their own native wilderness. Alas! how delusive is all this consolation. There is a minister about to baptize twelve in a hopeful revival. The tear of compassionate joy is in his eye. I say to him, with propriety, 'Brother, you need not exalt. If you could follow them on for two years, you would feel sorrowful at the thought of pronouncing over them the holy name. If you could know the *secret adulteries, thefts*, and *deceptions* of the next few months, such as the world will never learn, your look of delight would be turned into one of anguish.'

I am forty years old. As an officer of the church, I have conversed with them before the session during the last sixteen years; all my life I have been acquainted with slaves as church members; I have heard hundreds make such professions of love to God, and trust in a Savior, that the church did not feel at liberty to refuse them membership. I have reason to believe they were poor, deluded, mistaken creatures. The concentrated recollection of thirty years, furnishes me with THREE INSTANCES ONLY, where I could say I have reason, from the known walk of that slave, to believe him or her a *sincere Christian!!* It is an easy matter for us to say, we *hope* such and such servants will reach heaven. There is no harm in hoping good. But, brother or sister, if you will make yourself thoroughly acquainted with the real private walk of every African member in your church, you will, in almost every instance, find your hopes grow cold.

Year after year, revival after revival, I continued to persuade myself, that although the slaves I had formerly seen unite with the people of God, walked in pollutions, yet these seem to feel so much, they will do better. I have ceased to indulge such vain expectations. I know that many will feel inclined to contradict this statement. Some because it is a pleasing cordial to the conscience, to dream that slavery brings men from a pagan continent under the sound of the gospel. I have dosed myself with that opiate. It is a falsehood stupifying and pernicious to the soul. Others will contradict, because the sight of the dark visage in church is the only acquaintance such Christians have, or are ever likely to have, with the colored member, and being prone to charitable hopes, or compassionate wishes, will conclude all is well. Others may contradict because they dread any heat which may increase so as to melt the chain of bondage.

PREACH THE GOSPEL TO OUR SLAVES!!! *Dear friends* IT IS A CRUEL MOCKERY!! Our professing slaves, (if we may judge them by the fruits of the ordinary Christian walk,) are going on to ruin as certain, but more aggravated, than their heathen kindred on the banks of the Congo! O my brother minister, you preach to that black congregation; it is poorly worth your while! Your labor is almost entirely lost. They are placed beyond the reach of the gospel, instead of being brought under it. It is not mainly because they are *ignorant*. No, an impediment more irremedial than the strong bars of ignorance *itself* is in the way. Will you hear it? Shall we honestly, dear friends, *here* in a land of slavery, make the inquiry, why is it that slaves are not Christians, at least so rarely appear such, that we have predominating reason to mourn and weep? Shall we fear to look at the truth? Shall we not dare to open our eyes, because an unpleasant spectacle may meet us? O let us be faithful in looking at and confessing things as they are; for the hour of dissolution is before us, and the age of action is around us.

We have not room for more this week, but shall give his argument in our next.—ED.

Temperance Almanac for 1836, adapted to all parts of the United States and Canada; *Albany, published by the N. Y. State Temperance Society.*

This is the cheapest pamphlet we recollect ever to have seen. The price by the thousand is only *twelve dollars and a half*, or one and a quarter cents for 24 *very large full pages*. It is calculated for the latitude and longitude of Boston, New York, Philadelphia, Richmond, Charleston, and New Orleans. Prefixed to the calendar pages are addresses,—*To laboring men of every class;—To mechanics;—To farmers;—To young men;—To young women;—To parents;—To professors of religion;—To ministers of the gospel;—To temperate drinkers;—To drunkards.* Then follow ten pages of closely printed matter of the right character, in which wine and beer come in for a share of reprobation. We make one extract:

Strong Beer not Nourishing but Hurtful, as a Drink.

We could prove this, by giving the particular results of analysis, and of extensive experience, but our limits compel us to be brief. A gallon of beer contains about three quarts and a pint of water, half a pint of spirit, a little extract of hops, and eight ounces of nutriment, consisting of gelatin and sugar. The water, and gelatin, and sugar, are good, but the spirit is the same *evil spirit* that is found in wine, rum and whiskey—the hop is narcotic, and both spirit and hop are poisonous. The whole mixture, fermented and prepared by various processes, produces a compound unfit for use, and always injurious in its effects. The object of malting, &c., is to obtain spirit of a peculiar flavor. The saccharine matter procured from grain, is mostly converted into spirit—the remainder of the nourishment in the grain is rejected, and used to feed hogs and cattle, for which it is unfit, having been deprived of the sugar, and otherwise injured by malting and fermenting, and animals thus fed are always diseased, and their meat inferior.

In England, the beer delusion is passing away. The numerous occupants of their jails and poorhouses are found to have been beer drinkers—they spent their money and were incited to crime at the ale-house. Large meetings have been held in Preston, Birmingham, &c., and the workingmen are opening their eyes. Mr. Livesey, in a lecture at Preston, analyzed a quart of beer—the result was, only two ounces of nourishment, worth one half penny sterling, or one cent.

So long ago as when Franklin was a journeyman printer in London, he discovered the pernicious effects of beer. He confined himself to cold water, and by actual experiment, could do twice the labor of any beer drinker in the office.

Beer drinkers are generally bloated; their veins swollen, skin discolored, liver complaints, indigestion, excess of bile, fever and apoplexies are its constant attendants. Stupefaction, heaviness and unfitness for labor are its invariable effects.

We cannot omit to notice the extensive use of drugs in the manufacture of beer. To save hops and increase the stimulating qualities, drugs of various kinds are used, some of them exceedingly poisonous. We will name only *Coculus Indicus*, of which large quantities are imported expressly to sell to brewers. This evil has become so great in England, that parliament has passed laws against it, imposing heavy penalties.

AMERICANS!—Would you be healthy, happy and FREE?—Abandon the whole tribe of intoxicating drinks. Confine yourselves to the pure element that springs from your thousand hills, and flows through your beautiful valleys, and was designed by a wise and bountiful Providence, to quench the thirst and promote the health of his creatures.

Important Anti-Slavery Movement in the Churches.

The following we regard as but the beginning of better days to the churches. Let the people of God but come up to their duty on the subject of slavery, and they may expect to be blessed with the smiles of heaven. We begin to have evidence that anti-slavery movements are the precursors of revivals of religion. We shall hereafter give facts on this subject. We can now only say that the churches of this conference are among the most flourishing in the state. We hope sister conferences will go and do likewise.

For the New England Spectator.

Middlesex South Conference of Churches.

MR. EDITOR,—The following is an extract from the minutes of the Middlesex South Conference of Churches, held at Northborough, on the 21st and 22d ult. By inserting it in the Spectator, you will oblige Yours, *In behalf of the Conference,*
S. LEE, *Scribe.*

"The question—Is this conference to be justified in its silence on the subject of slavery? was proposed for consideration. Whereupon it was

Voted, That this conference consider itself called upon to make a public expression of its sentiments on the subject of slavery.

Voted, That a committee of three be appointed to prepare appropriate resolutions.

They reported the following, which were accepted:—

1. *Resolved*, That slavery generally, and especially in the United States, is totally repugnant to the principles and spirit of the gospel, and ought immediately to be abolished: and that the colored population of our land should henceforth be allowed to enjoy civil, literary, and religious privileges in common with the whites.

2. *Resolved*, That, in view of the oppressive condition of the slave, the enormous guilt of slaveholding, and the present state of public opinion and feeling in the land, we particularly recommend to our churches, frequent and fervent prayer, both public and private, in relation to this subject.

3. *Resolved*, That as we are all partakers, in some sense, of the sin of slaveholding, and thus expose ourselves and country to the most fearful consequences, we earnestly recommend to the members of our churches to acquaint themselves more thoroughly and immediately, by reading and reflection, with the nature, bearings, and effects of this sin."

Total Abstinence from Wars.

We are happy to find the following sentiment in a publication so influential as the American Baptist Magazine. It is found in a review of Dr Channing's Sermon on War.

Dr. C., however, admits that war may sometimes be necessary; but he says that a nation's honor 'requires it to engage in it wisely, with a full consciousness of rectitude, and with unfeigned sorrow.' By *wisely*, he means, that a nation must have a wise end in view,—some object to be attained, worthy of the dreadful sacrifice. On this point there will be a difference of opinion, among those who will, in other respects, cordially agree with Dr. C. Notwithstanding the conditions which he proposes, as necessary to make war justifiable, each nation will judge for itself, when these conditions exist; and no nation engages in a war, which it does not persuade itself to be necessary. Napoleon's disastrous expedition to Russia was, in his view, a matter of dire necessity. We doubt whether any thing short of the great temperance principle—*total abstinence*—can be consistently maintained by the advocates of peace.

Monthly Concert at Park Street.

At this meeting, which was sufficiently numerous to fill a common vestry, Mr. Greene communicated intelligence from various missionary stations.

SOUTH AFRICA. The missionaries for the stations in S. Eastern Africa who sailed from Boston last fall (See No. 4. Spectator), have safely arrived at the Cape. Their journey into the interior is for the present impeded by the hostilities of the natives.

CAPE PALMAS. Rev. Mr. Willson has arrived at this station.

SINGAPORE. Dr. Bradley, by the last intelligence, had arrived at Amherst in Burmah, and was expecting to reach Singapore about the first of January. His passage out was attended with the blessing of God; and as the fruits of Dr. B.'s faithfulness, the captain, the first officer, and three of the crew gave evidence of being born of God. Three of these are cases of much interest.

MACKINAW. A revival in this place the past winter, has resulted in the hopeful conversion of about twenty natives connected with the missionary station. (See the letter from Mr. Schoolcraft in a late Spectator.)

CONSTANTINOPLE AND THE TURKS.—Rev. Mr. Merrick, missionary to the Mohamedans of Persia, arrived at Constantinople on the 7th of January. He and also Mr. Goodell say the way is open for the spread of the gospel among the Turks. They say missionaries *must* be sent to them, and that *immediately*. A tribe of Arabs has recently been heard of, that are supposed to be ready to receive the gospel. They have many of the rites of Christianity, such as baptism, &c., and there is some evidence that they were once Christians, but were obliged nominally to assume the garb of Mohamedans, and may now be ready to throw off the cloak the first favorable opportunity.

Messrs. Goodell and Dwight continue to give very cheering intelligence respecting the progress of the gospel among the Armenians at Constantinople. There are many inquirers among the learned. The letters speak with much interest of Com. Porter and his family. They have long been promoters of the mission, and on intimate terms with the missionaries.

There is another interesting fact. The Sultan has had conferences with the Armenian and Greek patriarchs, and shown them favor. They now wear badges received from him, on account of which, the Turkish people are bound to pay them reverence. What this indicates we know not; but certainly this is a great change from treating Christians as dogs, as they have been accustomed to do.

SANDWICH ISLANDS. Protracted meetings with good results have been held on the island of Molokai. Many of the schools which were languishing, are beginning to revive, and to be placed on a better and a more permanent footing.

MORAVIAN MISSIONS. Last Sunday evening, Mr. Vanvleck a Moravian Missionary delivered another discourse on the subject of missions, in which he gave a sketch of the history of the united brethren, and of their missions. They existed long before the Reformation by Luther. Their converts to Christianity on missionary ground greatly exceed the number of members in their churches. They are poor, and have recently met with a great loss by a hurricane in the West Indies. They have been dependent on foreign aid for about half of their funds to carry on their works of benevolence. The plea in this city was not in vain.

ANTI-SLAVERY MOVEMENTS IN ALBANY AND TROY.—Mr. Thompson and Mr. Phelps have recently delivered lectures on slavery, to large congregations, in the churches of these places.

SLAVERY NO SIN.—The editor of the Biblical Recorder, a baptist paper printed in Newburn, N. C., wishes some one to refer him "to the *precept* in the Christian code, that forbids slavery." We think our brother of the Recorder must have an expurgated Bible to ask such a question.

AMERICAN QUARTERLY REGISTER.—The May number, besides a history of Columbia college, and various other statistical matter, contains the concluding part of an alphabetical list of the graduates of all the New England colleges. The whole list is contained in the last three numbers of the present volume now completed. This is the most valuable work on ecclesiastical and literary statistics ever published.

FINNEY'S SERMONS.—Numbers III. and IV., on the "Traditions of the Elders," and on "Total Depravity," are issued.

We were surprised to see the following article inserted in the New York Observer, *apparently* with approbation: for if that paper did not approve of the conduct of the individuals concerned, why use such a heading? We hope the negro and the stage driver may both be apprehended, taken to Virginia, and suffer the penalty of the law for their wicked conduct.

A VERY PRETTY SPECULATION.—The Catskill Recorder tells the story of a negro speculation much beyond any thing we have heard or read of in the annals of yankeeism. A fine intelligent looking negro, who had been employed during the summer in a canal boat, not liking to be idle, set his wits at work to contrive some way of turning an *honest* penny during the winter, and at last hit upon the following expedient:—Taking a stage driver of his acquaintance, they journeyed lovingly together to Richmond, Virginia, near which the negro had formerly lived. Here he was sold as a slave by his friend, the stage driver, for eight hundred dollars. The stage driver immediately decamped, and the negro took means forthwith to prove and obtain his freedom. In this, by the aid of friends, and papers in his possession, he soon succeeded—was liberated, and returned home; where, much to his satisfaction, he found that his partner, agreeably to promise, had deposited four hundred dollars, the half of his purchase money, to his credit in the Savings Bank.

Anti-Slavery Spirit in Tennessee.

Tennessee is fast following in the steps of Kentucky, in her opposition to slavery. We have heretofore made several quotations from the Trumpeter in East Tennessee. The following paragraph we copy from an article in the Cumberland Presbyterian of Nashville.

SHAMEFUL LEGISLATION.—The legislature of South Carolina, at its last session, enacted a law imposing a fine of *not more than one hundred dollars*, and imprisonment not more than *six months*, upon any person who shall be found GUILTY of teaching a slave to read or write! or if a free person of color be convicted of the like crime, he must be whipped not exceeding fifty lashes, and fined not more than fifty dollars!! It further provides, that any person employing a man of color as a salesman or clerk, shall be subject to a fine of one hundred dollars and six months imprisonment!!!

Such enactments are foul blots upon the records of a free people, which our posterity will blush to behold.

For the New England Spectator.

Conversion from Spurious to Genuine Abolition.

BROTHER PORTER.—In brother May's late tour in the southern part of the state, there have been a multitude of conversions, from *spurious*, to *genuine* abolition. Among the number I find one of my particular friends; from whom, a few weeks before brother May's visit to New Bedford, I received a letter, of which the following is an extract:—

'I have received a pamphlet from you by brother P—— on the subject of slavery, for which please receive my thanks. *I am no friend to slavery*, but I have not yet come to the conclusion that it is best to make use of any very exciting measures to liberate our countrymen who are in slavery. The *bonds* which unite the states in a *federal union* are weak enough, owing to the diversity of northern and southern interests, and the slavery question will, I fear, make a still wider breach. I am desirous that there should not be any thing more, to occasion a greater breach between the states than already exists. I hope that the active men in the anti-slavery cause will be careful, cautious and discreet in their movements and measures.' 'Be gentle in the measures but firm in the execution.'

Since brother May's visit, I have received the following from the same:—

'Mr. May has made us a visit, and has faithfully advocated the cause, of which he is a powerful champion. He attended our meeting all day on Sunday. In the evening he delivered an anti-slavery address, to a large congregation, notwithstanding the rain. Most of the other meetings in town were given up. His eloquence, the power of his arguments, and the *information* he imparted, on which I think we may depend, have not failed to make *me*, and many others IMMEDIATE ABOLITIONISTS.' Yours truly

Boston April 25 1835. J. V. H.

GENERAL INTELLIGENCE.

Religious.

ORDINATION OF A FOREIGN MISSIONARY.—Mr. James McEwen, student of the Theological Seminary at Princeton, was ordained on Friday evening April 24th, in the second presbyterian church, Philadelphia. Rev. Wm. M. Engles preached the sermon, from Acts xxii. 21, "And he said unto me,—Depart, for I will send thee far hence to the gentiles;" the Rev. Dr. Miller, of Princeton, delivered an appropriate charge to Mr. McEwen. The services were interesting. Mr. McEwen expects in a few months to sail for northern India, as a missionary, under the direction of the Western Foreign Missionary Society.

The following original stanzas were sung by the choir in the conclusion of the services:—

He goes to the land where the attar rose breathing,
Diffuses a fragrance unknown to our clime;
Where over the mountains the snow lightly wreathing,
Binds glittering crowns round their summits sublime.

But say, does the incense of heart-felt devotion
Ascend in rich odour to heaven's pure shrine?
Does the snow's spotless purity mark each emotion
That swells in that land of the myrtle and vine?

The wolf and the serpent are emblems far fitter
For minds that were formed for idolatrous sway,
Where gems upon gorgeous habiliments glitter
Like eyes of the tigers that wait for their pray.

May streams of salvation gush out where thy servant,
O Lord, shall the fountains of mercy disclose,
And labors abundant and prayers ever fervent,
Ere long make that wilderness bloom like a rose.

Presbyterian

NEW YORK MINISTERS.—A great shaking seems to have come upon the churches in this city the present year. During the winter, Dr. M'Auley, Dr. M'Murray, Dr. Hawkes, Mr. Dubois and Mr. Carroll of Brooklyn, have been compelled to take voyages by sea on account of ill health. Dr. Lansing has been chiefly disabled by the same cause. And now members have removed. Mr. E. W. Baldwin goes to Wabash College, Indiana, and his church have called Rev. Mr. Condit, of Long Meadow, Mass. Mr. Norton's place is not supplied. Last Sabbath farewell discourses were preached by Drs. Lansing and Cox, and Mr. Helffenstein. The free church in Dey street, recently supplied by Mr. H. have called Rev. E. P. Barrows. Dr. Lansing's continued ill health has at length constrained him to abandon the work of the ministry for the present, and he has retired with his family to a farm in Auburn. Neither his place nor that of Dr. Cox is supplied. Dr. C. in taking leave of his congregation, occupied both parts of the day with a recapitulation of his manner of life and labor among them, and such remarks as were appropriate to the occasion. The whole was highly impressive. On Monday, he left the city with his family for Auburn, to enter upon his duties as professor of Sacred Rhetoric in the Theological Seminary there. The loss to our city, our churches, our ministerial circle, and to our public institutions of benevolence, cannot be made good.—*N. Y. Evan.*

SELF-DENIAL REWARDED.—A few weeks since we published a vote of the church at Wintonbury, consenting to the dismission of their minister, the Rev. Ansel Nash, to whom they expressed strong attachment, that he might engage in the service of the American Education Society, as their agent. It was our first impression in view of this proceeding, that God would bless that church, and reward them for the sacrifice thus made. It is deeply interesting to see this impression so soon realized. On the first Sabbath in March, the day in which the stated labors of Mr. Nash in that place were closed, a revival of religion commenced at Wintonbury. This work has been in progress ever since—at no time more interesting than at present—and has been marked by a spirit of union among different denominations, and by deep solemnity and feeling under the pungent exhibition of truth. Between forty and fifty, with different degrees of clearness, have expressed a change of views and feelings. A decisive impulse has been given to the work by means of a series of religious services, held in the afternoon and evening of each day for ten days past. These services have been sustained by the labors of Rev. Messrs. Hawes and Fitch of this city, Mr. Morley, acting minister of the people, and their late pastor.

If half of our churches would give up their ministers to enter on fields of greater usefulness, should we not have more blessings from the Lord descend upon us?—ED.

REVIVAL IN SUFFIELD.—A brother from Suffield has just called and informed us that a precious work of grace is progressing amongst the people of the Baptist societies in that town. It commenced under a plain exhibition of those truths of the gospel which were preached by the apostles, and unaided by extraneous means.

We are happy to learn that members of the Baptist Literary Institution are deeply interested in the work, and that the Principal, brother Harvey Ball, is imbued with the spirit of the revival. More than twenty give evidence of a change of heart.—*Christian Secretary.*

MISSIONARY PRINTER WANTED.—A printer is wanted for the Greek mission press, established in Syra, Greece, by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, in the United States, under the direction of the Rev. J. J. Robertson, D. D., a missionary of said society.

Rev. HUNTINGTON PORTER, of Rye, N. H., preached in January last, a half century sermon on the 50th anniversary of his settlement as pastor of the church in that town. Mr. Porter was ordained fifty years ago, as colleague with the Rev. Samuel Parsons, and Mr. Parsons was ordained in 1736; so that the ministry of these two successive pastors comprehends almost a century,—a fact rare and uncommon, if indeed it have a parallel.

THE REV. MR. SIMEON.—Bishop M'Ilvaine writes to one of his correspondents that "good old Mr. Simeon is growing in infirmities and in every grace—full of light as the evening sky—rejoicing with the consciousness that he *increases* as he *decreases*; the soul filling with bliss as the body ripens for corruption." "Let my last end be like his!"

Those who have read the life of Henry Martin, and many other great and good men in England, will know who "GOOD OLD MR. SIMEON," of Cambridge, England, is. ED.

Secular.

MEXICO—ANOTHER INSURRECTION.—Vera Cruz papers to the 6th ult. have been received. They bring intelligence of a new revolutionary movement in the south, headed by General Alvarez, which has for its object the deposition of Santa Anna from the presidency, the dissolution of the present Congress, and the restoration of the late vice president, Don GOMEZ FARIAS, to the executive chair. Four states, viz. Zacatecas, San Luis, Morelia, and Durango, had already seconded the movement. It will be recollected that some months since, the new Mexican congress, which was itself very summarily constituted, contrived to get rid of Farias by abolishing the office of vice president which he held. Farias was a great friend to reform; and the present movement appears to be an effort of the reform Party to struggle back into power.

The Spanish brig Toubeo, from the Coast of Africa, with 300 slaves on board, was captured by an English schooner, and taken into the Havanna on the 14th March.

H. M. S. Racer captured a second slaver, and took her into the Havanna. SLAVE SHIPS ARE STATED TO BE MORE NUMEROUS NOW THAN EVER.

THE LOST CHILD FOUND.—"My daughter left home last April, and the report that she left me because she was not used well is entirely false. She was enticed away, as she herself now says, by a girl in this town. As her dear mother died when she was born, I have been both father and mother to her. When she was an infant, I took a mother's care upon me—feeding her with milk through the cold winter nights, and doing every thing for her best comfort. I mention these things to show that she was used well at home. She had when she left home the following articles: two new pair of shoes, 3 silk gowns, 2 bonnets, 1 gold necklace, 1 gold ring, 1 pair of jewels in her ears.—Nothing has been returned except what she had on when she was found. I found her at a catholic house in Boston. Her name had been altered.—This is the reason why I could not find her before. If there had not been some bad design, there would have been no necessity of altering her name. I make this statement because I wish to have the facts known as they are.
JABEZ HAYWARD."

Charlestown, Ap'l 23d

JOHN TAPPAN, of Boston, has presented to the proprietors of the "Northampton Female Seminary" his father's homestead in King street, valued at $2,000. His object is to enable them to establish an institution on a liberal and munificent plan, which will be honorable to the town and aid the advancement of female education. The lots and houses adjoining the old Tappan mansion are purchased and the old buildings now on the premises will be removed. The ground then will be laid out in eligible house-lots, reserving a favorable position, sufficiently extensive for the buildings and gardens of the ladies' school. We feel a high regard for that man who loves the place of his nativity, and after long years of absence still gives evidence of fondness for so hallowed a spot as his early home.—*Northampton Courier.*

BUSINESS ON THE ERIE CANAL.—From the 15th to the 21st inst. the following, among other property, passed, cleared from, and left Utica, on the Erie canal, viz:—

30,6[illegible]	Bbls. Flour,
2,[illegible]	" Ashes,
2,570	" Provisions,
[illegible]	Bush. Wheat,
12,[illegible]	" Course Grain,
[illegible]	Galls. Domestic Spirits,
[illegible]	Feet Lumber,
10,1[illegible]7	" Timber,
12,[illegible]	Staves.

Amount of tolls on clearance, *passing* and *issued from* that office during the same period, $25,7[illegible].

MILITIA MUSTERS.—In speaking of the new law in Connecticut which requires only one parade in a year, the Norwich Republican says —

Such is the new law. Nobody can have forgotten what the old law was—nobody can have forgotten the scenes of riot, brawling and debauchery, which were almost universally exhibited at public reviews and battalion trainings. The dregs of society were always congregated in great numbers to get drunk and fight; every boy in the vicinity was distracted to go—those who went unprotected—and thousands did—became familiarised, almost of necessity with the worst forms of vice. These trainings in fact were a public nuisance, a disgrace to the state; their demoralizing consequences cannot be estimated.

COUNTERFEIT COIN.—Large quantities of counterfeit half dollars and ten cent pieces are in circulation in this city and vicinity. They are imitations of American coins and very difficult to detect. It is said they are a compound of tin, glass, and lead, and are equal in sound and weight with the genuine.—Our informant says they are supposed to be Canadian manufacture, and well got up to deceive the best judges.—*Hartford Review.*

TRANSYLVANIA UNIVERSITY.—The annual commencement in the medical department of Transylvania university, took place on the 25th of March, when the degree of M. D. was conferred on eighty-three young gentlemen.

LECTURE ON TOBACCO.—On Saturday evening, last, L. M. Sargent delivered an address on snuff-taking, smoking and chewing tobacco, at the academy hall in Bridgewater.

The VIRGINIA ELECTIONS have terminated in a large administration gain of members of Congress, &c.

NOTICES.

NEW YORK ANNIVERSARIES, next week.

MONDAY. Meeting of Delegates of the Seamen's Friend, and of the Am. Anti-Slavery Societies, at 4 P. M. Public meeting of the Seamen's Friend Society at 7 1-2 P. M.

TUESDAY. Public meeting of the Am. Anti-Slavery Society, at 10 A. M. Meeting of Delegates of the Am. Tract Society, at 3 P. M.

WEDNESDAY. Public meeting of the Tract Society at 10 A. M. Meeting of Delegates of the Bible Society 4 P. M. Public meeting of the Home Missionary Society at 7 1-2 P. M.

THURSDAY. Public meeting of the Am. Bible Soc. 10 A. M. and of the Pres. Education Society 7 1-2 P. M.

FRIDAY. Public meeting of the Board of Foreign Missions at 10 A. M. Temperance meeting at 7 1-2 P. M.

Many other public meetings will be held during the week.

☞ The editor will *not* be able to address the churches in PROVIDENCE on the subject of the study of the Bible next Sabbath, as he had given notice.

☞ YOUNG MEN'S ANTI-SLAVERY SOCIETY. Meeting this evening. Discussion continued on the question,—

"Is it the duty of abolitionists to abstain from the products of slave labor?"

All who feel interested are requested to be present: and take part, if they choose.

The MASSACHUSETTS CONVOCATION meet to day at Amory Hall Chapel, place of worship occupied by the congregation of Grace Church, in this city, services as follows: 6 o'clock this morning, prayer meeting; 7 1-2 o'clock this evening, preaching; *tomorrow (Thursday)* 6 o'clock, prayer meeting; 9, meeting of the Convocation for business at the vestry room of the Chapel, 3 1-2 and 7 1-2, preaching. *Friday*—6, prayer meeting; 9, meeting for business; 3 1-2, preaching; 7 1-2, missionary meeting.

NORFOLK CONFERENCE. The meeting of this body is to be held at Cohasset, Rev. Mr. Moore's, on Tuesday, May 12th. The services to commence precisely at 2 o'clock P. M., and close on Wednesday afternoon, by the sacrament of the Lord's Supper, and collection in aid of domestic missions. Messrs. Adams and Stearnes are delegates from this conference.

MARRIAGES.

In Abington, by the Rev. J. W. Ward, Mr. Kingman Hunt, to Miss Edna Cook, both of Abington.

DEATHS.

In Lakeville, Livingston county, Elder Phineas Culver, late of Fort Ann, aged 57, while on his return from Indiana, to Vermont, in the 28th year of his ministry. He had established several churches, preached 3000 sermons, and baptized 700 professed believers.

THE [illegible] prepared for families and Sabbath schools. By WILLIAM S. PORTER. [illegible] for sale by Light and Horton and William Peirce [illegible] at the Sabbath school Depositories.

POETRY.

For the New England Spectator.

The Slave's Complaint.

O is there one who reigns above,
Of boundless power,—whose name is LOVE?
And does he see the wrongs I bear,
And still his bolts of vengeance spare?

They say he feels for every woe
His children suffer here below;
That he regards the captive's sigh
And hears the ravens when they cry;—

And yet my anguish ceases not;—
To hope my heart long since forgot;
But sometimes still, a ray I spy
That points me 'bove yon azure sky.

O could I hope at last to rest
From all life's ills among the blessed,
Unmurmuring would I bear the woes
Which slavery in my pathway strews.

"God is in Heaven."

DAUGHTER. God is in heaven—can he hear
A little prayer like mine?
MOTHER. Yes, thoughtful child, thou need'st not fear;
He listeneth to thine.

DAUGHTER. God is in heaven—can he see
When I am doing wrong?
MOTHER. Yes, that he can—he looks at thee
All day,—and all night long.

DAUGHTER. God is in heaven—would he know
If I should tell a lie?
MOTHER. Yes, if thou said'st it very low,
He'd hear it in the sky.

DAUGHTER. God is in heaven—may I pray
To go there when I die?
MOTHER. Yes. dear, be good, and then, one day,
He'll call thee to the sky.

Anna Elmore.

Missionary Intelligence.

No one can read the following without thanking the Lord for the blessed fruits of emancipation.

ARRIVAL OF REV. MR. KNIBB IN JAMAICA.—our readers will recollect that in the fall of 1833, a long letter from one of the Baptist missionaries was published, detailing the persecutions to which they had been exposed. The report of these indignities, carried to England, prepared the public mind there for the Abolition of colonial slavery. Rev. Mr. Knibb, the writer of that letter, has recently returned to his charge in Jamaica, now rejoicing in the blessings of comparative freedom and the protection of British law. The London Baptist Magazine for February contains an account of his reception among them at Rio Bueno, where he arrived in October last. O, when will such feelings thrill the heart of colored members of Baptist churches in free America?

"On entering this lovely little bay, the first object that attracted my attention was the ruins of the chapel, in which I had many times proclaimed the words of eternal life. The person who set fire to the chapel is beneath the clods of the valley. Shortly after, he left his home for a ride, was missed for two days, when he was accidentally discovered by a negro, hanging between two rocks, *quite mad*, from whence he was carried home, where he died in the same state.—The people saw me as I stood on the deck of the boat. As I neared the shore, I waved my hand; when being fully assured that it was indeed their minister, they ran from every part of the bay to the wharf.—Some pushed off in a canoe, into which I got, with my family, and soon landed on the beach. Verily we were nearly pushed into the sea by kindness. Poor Mrs. K. was quite overcome. They took me up in their arms—they sung—they laughed—they wept; and I wept too. "Him come, him come, for true."—On they rushed to the chapel, where we knelt together at the throne of mercy. On the following morning we started by land for Falmouth; the poor people in the pass all knew me, and had I stopt to shake hands with all, I should have been long on the road. As I entered Falmouth, I could scarce contain my feelings, nor can I now. I was, and am, completely overcome. They stood—they looked—"It him, it him, for true; but see how him stand; him make two of what him was, when him left." Soon the news spread, and from 20 and 25 miles distant they came. In the evening we held a prayer-meeting. The chapel was crowded. As I set my foot on the threshhold, they struck up quite unexpectedly—

"Kindred in Christ, for his dear sake,
A hearty welcome here receive."

"On the Sabbath day, when the people came from the country, the scene was the most interesting I ever beheld. At six in the morning the place was full.—At the ten o'clock service, numbers were on the outside; two magistrates were present. I preached as well as my feelings would allow; afterwards I addressed them on the change in their circumstances.—Oh, the happiness of having the tongue set free from the shackles of slavery! I am sure you will excuse my feelings—'twas a noble sight! they were still as death. I urged upon them the duties they had to perform; and told them, I was sure they would fulfil them.

"I showed them the specimen Testaments I had brought; and we distributed several hundred tracts in commemoration of the day. Heartily did I wish that the Committee of the Tract Society could have enjoyed the scene. The avidity with which they were sought was only equalled by the pleasure with which they were bestowed. When I descended from the pulpit, they could contain themselves no longer, and the magistrates had a good specimen of the manner in which "the notorious Knibb" was received by his people. In the afternoon we commemorated the Lord's Supper; about four hundred of the members sat down. It was indeed a feast of love. Brethren Dendy and Dexter were present; and I think all could say, "It is indeed, good to be here." After the service, two African females came to me, each with an infant born after the first of August. When they presented their children, and thanked me for setting them free, my feelings were completely overcome—I left them, and retired to weep. I preached again in the evening, and thus closed the first Sabbath among my people in Falmouth.

"Last Sabbath the tent was rigged, and answers well; though it rained on it for two hours, the wet came not through, and the people sat quite dry. I did long that the kind donor could have seen it, with those who had walked nearly twenty miles, sheltered from the rain setting beneath it; I am sure it would have fully recompensed him for the cost it incurred. One half is intended for the Sabbath-school children; there are now more than four hundred children, and not a place where they can meet."

Mission to Northern India.

The following letter brings the first intelligence which we have received from the reinforcement to our mission in Northern India since their embarkation at the port of Boston. [See Nos. 2 and 3 of the Spectator.] We are glad to learn, that, though our brethren and sisters suffered from the usual sea-sickness, they were again in the enjoyment of good health; and that their situation on board the Georgia was in a high degree comfortable. We pray and hope, that God, in his good providence, will conduct them safely to the shores of India, and thence to their field of missionary labor; and that, by his gracious Spirit, he will make the gospel which they bear to the heathen, the power of God to the salvation of multitudes believing it.—*For. Mis. Chron.*

Letter from Rev. James Wilson, dated, Atlantic Ocean, ship Georgia, N. Lat. 6°, W. Long. 26°, Nov. 29, 1834.

DEAR SIR,—A ship, bound for America, has appeared in sight. I embrace the opportunity it presents to send a hasty line. I cannot let it pass without writing to you, to say a few things respecting our voyage since we bade you adieu at Boston. Soon as we could no longer distinguish the wistful look of dear friends on shore, we busied ourselves in adjusting our narrow homes, so as to make them comfortable when the sea-sickness should commence. I need not say that it waked up thrilling meditations to see the shores of our much loved country fade away in the distance. I need not say, 'a few natural tears we dropped,' but wiped them soon. Happy, happy country! we leave thee now. When shall thy loved shores again greet our eyes? thy *loved homes* cheer our hearts? Never, we suppose, never.—But our banishment is voluntary. We seek a *better* country. We go to tell the Hindoo of that *better*, that heavenly country. It is written, (Heb. 11: 15, 16,) "If they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly." We feel it our honor thus to follow in their footsteps, though at as great a distance behind their faith as behind their years.

We had pretty rough weather for the first week—almost a gale all the time. We all suffered some from sea-sickness. Mr. Newton, perhaps the least: Mr. and Mrs. Hall the most. Thanks to our kind preserver, we are all again in good health, and very comfortably situated. The captain does every thing in his power to make us comfortable. Our home here is more like a palace than a ship's cabin, according to the idea we had of it. I have commenced several letters; but as they are unfinished, I suppress them: and now the order comes to quit at once. I yield. Adieu.

My warmest affections to Mrs. S, and all my much endeared friends in Pittsburgh. Our voyage has been very pleasant. This is almost all I could write if I had much time.

BURMAH MISSION.

The following extracts from Mr. Kincaid's journal at Ava, &c., we take from the Baptist Magazine for May.

Fresh Triumph of the Cross.

April 13, 1834. Lord's day morning, had an assembly of thirty-one, to whom I preached from these words: "God sent not his Son into the world, to condemn the world, but that the world through him might be saved." The attention of my hearers was such as would have done honor to an American congregation. At the close, Moung Shway Nee came forward, and made the following declaration. About six or seven months ago, Ko Shoon was preaching in his part of the city, about God and the kingdom of heaven. He listened with amazement to the new things which he heard, and invited him to his house, to inquire more particularly about this religion. He immediately began to read; and, after five or six weeks, made me a visit. For two months past, he has fully believed that the eternal God is God, and that Jesus Christ is the Son of God, sent to open the way of life to mankind. He further added, 'I wish to be baptized, that I may be a disciple of Jesus Christ; for he has taught me to discern between carnal and spiritual things.'

The gospel of Christ triumphs. Here is a man of learning, of first rate talents, one who has always moved among the higher classes of society. He sat down to the reading of the Scriptures; and, after an impartial investigation of six months, he renounced the religion of his country, and embraced the gospel of our Lord Jesus Christ. He says his mind was dark till he read that passage—"The Word was made flesh, and dwelt among us; and we behold his glory,—the glory as of the only begotten of the Father, full of grace and truth." The mediation of Christ, and the expiatory sacrifice he made on the cross, filled his mind with new and sublime conceptions of the divine character. Our prayer is, that God would make him a polished shaft, in working the redemption of this empire.

Visit to the King's Brothers.

May 1. Called, this afternoon, on Prince S., the king's own brother. As is usual for him, he received us kindly. Mr. Cutter having never seen him before, he inquired who he was. I told him he was a religious printer. 'Did he come from America too?' 'Yes.' To which he gave a significant smile, and said, 'You say you are not English: what is the difference between Americans and English? Your religion and language are the same.' 'True; but your highness will understand that the governments are distinct. For instance, the Burmans and Arracanese have the same religion, language, dress, and customs, yet they are different governments.' He turned off this subject at once, and began to ask questions on geography and astronomy; but he objected to every statement, on the ground that it was in opposition to their sacred books. After spending an hour, we took leave, and called on Prince M., confessedly the most learned and accomplished man in the empire. He is eager in the acquisition of knowledge, always asking numberless questions on scientific subjects, and generally manifests a good deal of interest on the subject of religion. This evening, he expressed his thankfulness for two or three scientific books which I gave him some months ago. He said he had read them with great interest, because he found them more plain and intelligible than any thing of the kind he had ever seen before. He was delighted with the list of precious stones, ores, minerals, &c., and their various properties, uses, and relative value, also with the specific gravity of each other. The prince then said, 'A man tells you he believes: how do you know he believes?' 'A man who believes in Jesus Christ, rejects the traditions of men, receives the doctrine, and obeys the precepts of Christ.' Many other questions, tending to the same end, (the development of the Christian religion,) were asked by the prince; and the answers given were listened to with much apparent attention. In the close, he expressed a wish to see the press in operation; and, for that purpose, proposed a large court in one part of his palace, where the press and its appendages could be placed; but, when informed of its size and weight, he relinquished the plan, and requested Mr. Cutter to send him a handful of the type.

An Anti-Mission Man.

May 18. For some days past, the number of visiters at the house has been on the increase.—Ko San-lone often meets with promising inquirers in various parts of the city. For two days past, we have had a valiant opposer; he is a learned man, and takes the ground that all religions are the same in substance, and therefore to propagate religion in a country where the people are religious, is cruel in the extreme; it unsettles them in their ancient faith, disturbs the peace of kingdoms, of families, and individuals.

Review of the Ava Mission.

June 1. Had an assembly of thirty-one in the morning, and preached from these words: "He that believeth in the Son of God, hath the witness in himself; and he that believeth not God, hath made him a liar."

Just one year since we came under the walls of the golden city. How rapidly the time has passed! another year less remains.

On reviewing the occurrences of the past year, we find abundant reason to bless God. We have been led in paths that we knew not. In the midst of extremities, we have not been forsaken. Seven precious souls have believed, and are now following in the footsteps of Christ. Several thousand tracts, and portions of the word of God, have been put into the hands of inquiring people; all classes, from the royal family, down, have seen and read the word which brings *life* and *immortality* to light.

I feel that a branch of the mission is now established in Ava. Though the heathen rage, though the people imagine a vain thing, yet the Lord sitteth in the heavens, and he will do all his will.

Death of Miss Cummings.

Aug. 9. Sister Cummings has ended her labors. She died at our house last Sabbath morning, a little before ten o'clock. She came down from Chummerah the Tuesday previous, very sick with the jungle fever. The next day she appeared to be somewhat revived, but on Thursday night her fever returned, accompanied with violent delirium, which lasted about twenty-four hours. Saturday she was free from the fever, but exceedingly weak, and inclined to sleep during the whole day. Some hopes were entertained that her fever would not again return; but about day-break, we were suddenly called by the watchers, when it appeared evident that the powers of nature had sunk under the disease, and that death was rapidly stealing on. She lingered till near ten o'clock, when, without a struggle, she quietly surrendered her spirit into the hands of her Maker.

She was down at Maulmein the latter part of April, and had considerable hesitation whether to return, or remain here till after the rains, as prudence would no doubt have dictated. But the Karens were dear to her heart, and she thought she might, at least, go for a few weeks, and if attacked with the fever, return soon enough to escape its violence. She reached the scene of her labors, and became so engaged in her work, that when the rains came on, she felt as though she must stay as long as possible, and so lingered till she found herself attacked with the fever.—She called her little flock together, and gave them her farewell, expressed her willingness to live or die, just as God should appoint, and hurried away from the pestilential atmosphere. * * She is gone, and she is happy, and we will not mourn as being comfortless; for we know that God is able to carry on all his gracious designs, and will carry them on in converting these Burmans and Karens to himself. N. BROWN.

Letter from Dr. Judson.

Maulmein, June 30, 1834.

Rev. and dear Sir,—During the last six months, nine persons have been added to the baptized Karens north of Maulmein (as noticed in my last), and seven to the Burman church in this place. In the latter number, is Mah Yay, wife of the Moung Shway Moung, who accompanied brother Wade in his late visit to America.

I hoped that, after finishing the translation of the Old Testament, I should have a little leisure; but the endless labor of revising it for the press, (about one quarter is now printed,) the care of the Burman church in this place, which now consists of eighty members, and the various avocations incident to missionary work, keep me so closely engaged, that I have no time even to make such communications to the Board as in duty bound to do. Yours faithfully.

The state of Religion in some of the Western Colleges.

1. *Western Reserve College.* There has recently been a very great increase of religious feeling and spirit of prayer, among the Christians in this institution—a *revival of religion among the people of God.* The conversions are not numerous. Indeed there are few to be converted. The president informed me that of the eighty-five members of college, only *six* or *seven* are ranked among the impenitent. All the rest are hopefully pious, and nearly all are desiring to preach the gospel of Jesus Christ to dying men.

2. *Jefferson College at Canonsburg, Pa.* The number of students is 235, a large proportion of whom are probably pious. A revival of religion has recently been enjoyed in that institution.—*Thirty-eight* united with the college church on the second Sabbath in March. A few others are indulging hopes, and some remain 'inquiring.'

3. *Washington College, Pa.* This institution shared in the gracious effusion of the spirit, in the revival recently experienced at Washington, and *twelve* of the fifty-one added to the church at their late communion, were from the number of her sons.

4. *Marietta College, at Marietta, O.* In the precious season of refreshing which has been enjoyed in that place within a few months, the college shared richly. About *thirty* members of the institution are received among the subjects of the work; there are ninety students in the institution, most of whom are preparing for the ministry. It is the professed object of this institution to raise up ministers and pious teachers; accordingly, the faculty, pious students and the church in town, make it a *permanent* and *special* subject of prayer, that *all* who enjoy its advantages may be sanctified and made meet for the Master's use.

5. *South Hanover College, Ia.* This institution has two hundred members, 'of whom more than one half are pious and looking to the ministry—several are devoted to foreign missions.'

6. *Danville College, Ky.* From a letter received while I was in Cincinnati, I learned that this institution is enjoying a revival. About twenty members of the college were hopefully converted to God, and the work was still in progress.

Total number of conversions in these colleges, within a few months, *one hundred and five.* Thus God is preparing for the church, and the conversion of the world, at least ONE HUNDRED MINISTERS. Who will not pray for colleges?—*Ohio Observer.*

MISCELLANEOUS.

Sketch of the Life of Mr. Ladd, the Apostle of Peace.

Mr. Ladd was born at Exeter, N. H., in 1777, and graduated at Cambridge in 1796. To gratify his early desire of seeing the world, he sailed in a ship of his father's the summer before he took his degree, and visited London and other parts of Europe. About a year and a half afterwards, he took command of this ship, and visited many parts of the world. Getting tired of the sea after a few years, he married and settled himself as a merchant at Savannah, in Georgia, from whence, after a time, he went to Florida, then in the possession of Spain. He there conceived the plan of undermining the institution of slavery, by the introduction of the free labor of European emigrants—made arrangements for a large number of Dutch redemptioners, and brought them from Philadelphia. For each of these, the government of Florida granted Mr. Ladd twenty-five acres of land; and he commenced cotton planter. But the Dutchmen fell sick, deserted, or would not work, and the scheme failed, involving almost the entire loss of Mr. Ladd's property. A moderate estate falling to him by the death of his father, Mr. Ladd again entered into commerce. About this time, he was for a while a supercargo on board of a ship navigated, and partly owned, by the celebrated Capt. Paul Cuffee, a half negro and half Indian, manned by a crew of blacks. His object in taking this (as to many it may seem) whimsical step, was not merely to speculate in merchandize, but to speculate *on* negro character. What his conclusions were we do not know.

Mr. Ladd became very successful in commerce, and continued a prosperous course, till arrested by the war of 1812. He retired into the country, to a paternal estate in Minot, Me., in the year 1814. Having been always fond of agriculture, he entered into it largely and with success. He made a public profession of Christian discipleship about the year 1819. His attention was first called to the efforts to promote the principle of universal peace, by remarks made to him by the late President Appleton, of Bowdoin college, when the latter was on his death bed. From that time, he studied the publications on this subject, and particularly the 'Solemn Review of the Custom of War,' by Dr. Worcester. Thenceforward, Mr. Ladd's time, talents and fortune, have been all devoted to this great object: in which labors, he represents himself to have been most solemnly quickened and encouraged by the special deathbed exhortations of the late Dr. Payson of Portland.

During the fourteen years that have elapsed since Mr. Ladd's attention was awakened to this subject, his labors have been unceasing and very various. He wrote a series of essays in the Christian Mirror, published at Portland, and delivered numerous addresses before the peace societies then existing. He published a second series of essays in the Christian Mirror. He conceived the idea of establishing a National Society; in pursuance of this object, he visited the several peace societies, and established others on his journey; lectured twice at Hartford, seven times in New York, six times in Philadelphia.—The 'American Peace Society' was formed in 1827. He superintended the publication of the 'Harbinger of Peace' and the 'Calumet,' until the present day, with some assistance from New York; but without expense for editorship, except for eight numbers, during his illness from a paralytic attack, brought on probably by excitement at the anniversary in 1832. With the recovery of his health, his exertions have redoubled.

Mr. Ladd's publications, which are strongly marked by good sense, vigor, and elevated sentiment, are, besides several Peace Addresses, two volumes of 'Essays' by Philanthropos; 'Essays on the Bunker Hill Monument,' and 'Review of Commodore Porter's Voyage to the Pacific,' which have been re-published in England; a 'Dissertation on a Congress of Nations,' 'A Solemn Appeal to Christians,' &c. &c.

The youthful mind has not escaped the attention of Mr. Ladd. His first effort in this direction was 'The Sword, a Christmas present,' a fiction founded on fact, designed for a Sunday school book; but thinking it improper to employ fiction, he afterwards wrote 'Howard and Napoleon contrasted,' 'The History of Alexander, viewed in the light of the Gospel,' and the 'History of a French Soldier.' Nor, in our opinion, are these among the least valuable of Mr. Ladd's contributions on this subject. Long may it please a kind Providence to spare him, and give him health and ability to serve his God, his country, and the world in this good cause.—*Adv. Peace.*

Little S.—Warning to Mothers.

Little S. was the daughter of a poor widow who resided in the city of P. She was a child remarkable for her beauty. Her mother lived in the neighborhood of what is considered by some, a genteel house of ill fame. Little S. by some means became acquainted with some of the inmates, and for the sake of a little gain, was suffered by her mother to frequent this abode of infamy, for the purpose of going on errands. Little did that mother, at that time, think of the danger of thus exposing her daughter: the snare however was laid for her ruin. The splendor of the house, and gayness of the attire, was well calculated to infatuate the young and inexperienced mind. She had scarcely passed her thirteenth year, before this haunt of vice became her home. After a lapse of several years, in one of my visits to the alms-house, almost the first object that caught my eye on entering one of the apartments, was, the once beautiful little S.; she was on a bed of disease—pale and emaciated; and had not experience in other cases taught me differently, I should have regarded her situation favorable for producing religious impressions. On conversing with her respecting her guilt and danger, and pointing her to the only remedy for perishing sinners, instead of manifesting a docile and tender spirit, she turned her eyes away with contempt, and afforded fearful evidence that the corrupt influence exerted upon her youthful mind had entirely blunted her moral sensibility, and brought upon her the dreadful woe: she is "joined to her idols, let her alone."

Shortly after this interview, I left the city of P., and have not since heard of this unhappy youth. She was then, however, apparently near the close of her earthly career, and is probably, by this time, realizing the fulfilment of Solomon's description of the abandoned sinner's doom: "Her end is bitter as wormwood, sharp as a two-edged sword." "Her feet go down to death; her steps take hold on hell." What bitter anguish must have rent the bosom of that mother to witness the ruin of her once lovely daughter, and reflect that to that ruin she herself had been accessary. Let mothers from this instance be admonished to watch over their children, to keep them from temptation, and never sacrifice their character and their souls for the "mammon of unrighteousness."—*Ad. of Moral Reform.*

Without Arms the best Defence—an Anecdote.

The writer was once favored to sit with that well-known and much esteemed minister of the gospel, George Dilwyn, at his fire-side, in Burlington city, where he related the following:—

'A little before the revolutionary war, there were a few families of Friends, who had removed from Duchess county and settled at Easton, then in Saratoga county and state of New York.—These requested the favor of holding a religious meeting, which was granted. The section of country proved to be one which was so much distressed by scouting parties from both the British and American armies, that the American government, unable to protect the inhabitants, issued a proclamation directing them to leave their country; and they did generally go. Friends requested to be permitted to exercise their own judgment—saying, You are clear of us in that you have warned us—remained at their homes, and kept up their meetings. Robert Nisbet, who lived at that time at East Hoosack, about thirty miles distant, felt a concern to walk through the then wilderness country, and sit with Friends at their week-day meeting. As they were sitting in meeting, with their door open, they discovered an Indian peeping round the door-post. When he saw Friends sitting without word or deed, he stepped forward and took a full view of all that was in the house; then he and his company, placing their arms in a corner of the room, took seats with Friends, and so remained till the meeting closed. Zebulon Hoxie, one of the Friends present, then invited them to his house, put a cheese and what bread he had on the table, and invited them to help themselves: they did so, and went quietly and harmlessly away. Before their departure, however, Robert Nisbet, who could speak and understand the French tongue, had a conversation with their leader in French. He told Robert that they surrounded the house, intending to destroy all that were in it; "but," said he, "when we saw you sitting with your door open, and without weapons of defence, we had no disposition to hurt you—we would have fought for you." This party had human scalps with them.'

The writer, when reflecting upon this extraordinary circumstance, concluded to call on Zebulon Hoxie, who said 'the occurrence had been clearly stated by our dear aged friend, George Dilwyn.'—*Friend.*

Alcohol a Poison wherever found.

Thousands and tens of thousands of those persons who gain their living by the sweat of their brow, the day laborer and the mechanic, have utterly refused to join our ranks, for the reason that the rich temperance man indulges in the use of expensive intoxicating drinks, while *their* cheaper means of intoxication is proscribed and held up to public contempt. There has been a great error resting on the public mind, which should make allowance for the past use of fermented drinks: they have been supposed by many wholesome; the fact that alcohol is the same poison in these drinks as in ardent spirit, has not until recently been generally admitted. Now no one appears to deny it; so that those individuals who have taken an active part in the cause of temperance, and who may have heretofore indulged in the use of wine, beer, &c., are now abandoning them, thereby removing the charge of inconsistency. Few individuals at this day, who labor in the cause of temperance, indulge in intoxicating drinks of any kind. We trust that the classes of citizens above referred to will *now* be satisfied, as their chief objection is removed, and will come forward and add their strength to the cause. When the rich and the poor, the high and the low, meet on common ground, and mutually agree to practice temperance according to the present definition of the term,—TOTAL ABSTINENCE FROM ALL THAT CAN INTOXICATE,—then the substantial and enduring benefits of the temperance reform will be made manifest.—*Temp. Recorder.*

It has been generally supposed, that *delirium tremens* is confined to spirit and brandy drinkers; but I can recal several well marked cases, where the patients were in the habit of using beer alone. The following is an example. A few years since, I was sent for at night to visit a substantial grocer, of respectable standing and connections—a man with whom I had been intimately acquainted a long time, and knew him to be perfectly temperate in every thing, except an immoderate fondness for beer. Of this, he drank some pints in the course of each day. He had not tasted of spirit of any kind for years. He was of a full, plethoric habit, corpulent in a considerable degree, and his features swollen. I found him perfectly delirious, and so raving, that three men could with great difficulty confine him to the bed. He saw all manner of horrid spectres flying about the room and imagined there was some one about the house, trying to kill him. At length, it was found necessary to use cords to confine him, and even then, three or four men had to remain with him to prevent his injuring himself. In the course of the night, he got his limbs free, and jumped from the second story window to the pavement, and ran off. He was at length brought back, but he continued in a delirious state for about a week, when he died, a victim to malt liquor.—*Charles A. Lee of New York, on malt liquors.*

Contrast between the Mosaic Servitude and American Slavery.

MOSAIC.	AMERICAN.
The Mosaic law regulating servitude had its foundation in generous compassion for the poor; and every one of its provisions is framed with a view to the relief of such; tends to encourage a kind and benevolent disposition in the rich and powerful; and to elevate the character of the poor.	The American slave laws had their origin in avarice; and are framed with a view to promote the secular interest of the master, and tend to produce and foster meanness of spirit in the slave, and a spirit of cruelty and tyranny in the master, and thus destroy every generous feeling in both.
SPECIFICATIONS.	SPECIFICATIONS.
1. Two thirds of all the servants in Israel were free at the end of six years; and the fiftieth year gave liberty to all. There was no hereditary servitude.	1. American slavery is perpetual to the last moment of the slave's earthly existence, and hereditary to all his descendants to the latest posterity.
2. Jewish servitude was voluntary, except where it was the penalty annexed to crime.	2. American slavery is involuntary, and inflicted for no other crime, than having a skin not colored like ours.
3. Servants might contend with their masters about their *rights*; and to despise their cause was reckoned a heinous crime. Job xxxi. 13.	3. Slaves can make no contracts, and can have no legal right to any property. All they have and are, belong to their masters.
4. The law in Israel granted freedom to a servant who had been cruelly or unreasonably punished. Ex. xxi. 26, 27.	4. An American slave may be punished at his master's discretion without the means of redress. And the master can transfer the same despotic power to any other person: so that on the side of their oppressors there is power; but they have no comforter.
5. Servants in Israel were carefully protected in their domestic relations; so that husbands and wives, parents and children, must not be separated. In case the mother did not get her freedom as soon as her husband, the children remained with her; and the master was bound to receive him to service again, if he chose to live with them.	5. American slaves are entirely unprotected in their domestic relations; so that husbands and wives, parents and children, may be separated at the sovereign will of the master.
6. The law of Moses secured to servants the means of religious instruction and consolation.	6. The operation of the laws in America tends to deprive slaves of religious instruction and consolation; for their whole power is exerted to keep slaves in a state of the lowest ignorance.
7. The law of Moses required every one to love the stranger as himself, and forbade any one to vex or oppress him.	7. The American law views every black stranger an enemy, and considers him a slave until he proves his freedom.
8. If a servant escaped from his master and fled to the land of Israel, the law commanded every one to protect him; and forbade any one to deliver him to his master.	8. If a slave escape from his master, and flee to any part of the United States, the law forbids any one to protect him; but commands that he be given up to his master.

Review of Nevins' Biblical Antiquities.

TEMPERENCE ON RAIL ROADS.—In building the three Rail Roads from Boston to Providence, Worcester and Lowell, total abstinance has been the rule with regard to the use of ardent spirits; and it is now the rule for all those who manage the engines and cars on the roads. In building the roads some of the contractors from the first refused to furnish their men with spirit, or permit them to bring it on the ground. It was soon perceived that these contractors avoided all the difficulty with their men; that their men did more work; and that although most of the laborers were Irish, the territories of the temperance contractors were so much more comfortable, that they were most popular and could always select the best hands. The Board of Directors became so fully convinced of the advantages of temperance, that they made it a condition with the contractors that they should give the men no intoxicating liquor. Coffee and tea were substituted, and cold water.

On all these roads perfect order and decorum have been preserved. Not even the *civil* authorities have been called upon to preserve the peace On other roads where the same description of laborers have been employed, there have been repeated murders, endless fights, often with deadly weapons, and the whole territory around has been rendered insecure. The civil authorities have been set at utter defiance. The military forces, after being harrassed by marching and watching, have been unable to restore order, and nothing short of the potent finger of a Catholic priest held up before the men, has been sufficient to restrain their infuriated passions. We have no doubt that the difference between the peacefulness of the East and the riots at the South, is to be attributed chiefly to the difference in the use of intoxicating drink.

With regard to the engineers we have no hesitation in saying that the Eastern rule ought to be every where adopted. No man who puts an enemy in his mouth which may steal away his senses, ought to be entrusted with the tremendous energies of steam machinery when the lives of hundreds of passengers are at stake. Most of the accidents on board steamboats and stages and rail road cars are to be attributed to intemperance. A man who manages a steam engine ought to be a whole man. But he who drinks is seldom a full and complete man. We hope a little reflection will bring all our steamboat and rail road proprietors to the conclusion that it is due to the immense number of lives committed to their care, to see to it that every man who fills any place of consequence about their establishments, is strictly temperate. Hitherto there has been great want of consideration on this subject.—*Jour. Com.*

RUM CASKS IN MOURNING.—One of the grog shop keepers in this city has invested in sable weeds, his rum puncheons and demijohns and flagons, in token of the calamity which the operation of the law prohibiting the sale of ardent spirits to slaves, &c., has effected. No one can doubt but that he takes the misfortune sadly to heart. The grave-digger is cheerful and buoyant when pestilence prevails, and heaves the sigh only in times of general health. "Othello's occupation's gone," is a motto, that none can wish to inscribe upon their own pursuits. And it is no wonder that grog shop keepers, who fattened upon the spoils of the community in the traffic referred to, are deeply affected, now that the strong arm of the law has barred up the principal avenue through which their gains have accrued. We have heard of wreckers that were sadly disappointed when ships that were approaching the perilous reef, escaped the catastrophe which threatened them. And we have also heard of wreckers that kindled false lights upon the beach to decoy the night and tempest-driven bark upon the breakers, where they must inevitably be stranded and lost. And for what? We need not say for what. And the same principle applies to every occupation, and every pursuit by which men attempt to enrich themselves by pandering to the vices of others. The grog shop is a decoy which has ruined many a master and many a slave—is a false light upon the beach, often kindled by the cupidity of unprincipled wreckers, who care not what calamities they inflict upon the community, provided their own selfish purposes are answered. And we look upon every restriction under which they are placed, as having a favorable bearing upon the general welfare.—*Charleston Obs.*

The common council of UTICA N. Y. have resolved by a vote of 11 to 1, not to give out a single license to sell rum. Utica contains about 10,000 inhabitants.

SCHOOL DISTRICT LIBRARIES.—The following bill has passed both branches of the New Y legislature, and having been approved and sign by the governor, has become a law.

§ 1. The taxable inhabitants of each school trict in the state, shall have power when lawf assembled at any district meeting, to lay a tax the district, not exceeding twenty dollars for first year, for the purchase of a district libr consisting of such books, as they shall in their trict meetings direct; and such further sum as th may deem necessary for the purchase of a case. The intention to propose such a tax sh be stated in the notice required to be given such meeting.

§ 2. The taxable inhabitants of each school trict shall also have power when so assembled any subsequent year, to lay a tax not exceedi ten dollars in any one year for the purpose of ma king additions to the district library.

§ 3. The clerk of the district, or such other person as the taxable inhabitants may, at their an nual meeting designate, and appoint by a majority of votes, shall be the librarian of the district, and shall have the care and custody of the library un der such regulations as the inhabitants may ad for his government.

§ 4. The taxes authoriz ed by this act to be rais ed, shall be assessed and collected in the same manner as a tax for building a school house.

LOSS OF THE CHIEF JUSTICE MARSHALL.—T steamboat Chief Justice Marshall, on her passe from New York to Hartford, was wrecked on T day morning off New Haven. The passengers and crew were landed in safety, with the exception the pilot, (Hascall,) who was drowned.

THE 'TEMPERANCE TALES,' have already obtaine very extensive circulation, throughout the United Sta and have been favorably noticed in Great Britain. The has extended to six numbers, '*My Mother's Gold Ring,* *Dick and good little Robin,*' '*I am afraid there is a God,*' '*A tarian Thing,*' '*Groggy Harbor,*' and '*Right Opposite.*' the blessing of heaven these works have been thought useful instruments in promoting the cause of Tempera wherever they have been introduced. Without calling attention to many testimonies, in this behalf, to be fou various temperance and other publications, it may suffice to fer you to the opinion of the character and usefulness of 'TEMPERANCE TALES,' expressed in the seventh report of American Temperance Society.

The number of copies, already published, is as follows:— One, 30 editions, 90,000 copies. No. Two, 7 editions, copies. No. Three, 6 editions, 18,000 copies. No. Four, tions, 15,000 copies. No. Five, 3 editions, 7,000 copies. Six, 4 editions, 4,000 copies.

No. Seven, '*Fritz Hazell,*' first edition just published.

These works have been introduced into Sabbath schools many of our cities and villages.

The whole interest of these tales is now in the subscr who intends to devote himself to their publication

The writer, who receives nothing for his labors but one part of the printed copies, for gratuitous distribution, these enables the publisher to furnish them at a very low rate. their present form, they may be had at $4 per hundred. series will be continued, if it should appear that this spec labor is still called for by the public. By the present circula is intended to put this question to members of Temperance cieties, individually and collectively. If it be their pleasure order any number of these works, they are requested to no the publisher, as soon as convenient.

It is intended, also, to publish an edition of the first numbers, on superior paper, with engravings, in one volu It will be ready for delivery in a few days.

WILLIAM S. DAMRELL, *Publisher and Proprietor*
No. 3. C

We, the undersigned, recommend the Temperance Tales all Temperance Societies.

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Executive Committee the New York Temperance Society

Andover Theological Seminary, March 8, 1835.—The signed most heartily recommend the publication of the PERANCE TALES,' and do sincerely hope that means be devised to put a copy into the hands of every family country, who can read them. We do think that nothing of kind, which we have seen, is more highly adapted to the pose of promoting the great interest of temperance.

LEONARD WOODS,
MOSES STUART,
T. H. SKINNER,
RALPH EMERSON.

At a meeting of the Mass. Temperance Society, at the of the President, Dr. J. C. Warren, on the 11th inst., th lowing vote was unanimously adopted,—viz.

That the council of the Mass. Temperance Society ente a very favorable opinion of the utility of circulating temperan publications, and they know of none better calculated useful, than those now published by WM. S. DAMRELL, 'My Mother's Gold Ring,' 'Wild Dick and good little Robin' 'I am afraid there is a God,' 'A Sectarian Thing,' 'Gr Harbor,' and 'Right Opposite.' MOSES GRANT, *Sec Pro. Tem.*

Extract from a letter from the Rev. Dr. Justin Edwards. have read all the Temperance Tales, except *Right Op* and can freely say they appear to me adapted to do *great* March 25.

At a meeting of the Executive Committee of the Maine State Temperance Society, held April 21, 1835.

Unanimously voted that the committee approve the pub tion of the "Temperance Tales," consisting of "My Mother Gold Ring," "Wild Dick and Good Little Robin," "I am afraid there is a God," "A Sectarian Thing," "Groggy Har bor," and "Right Opposite;" and that said work be com mended to the favorable regards of the public, as among most useful publications in the cause of temperance, which the committee are acquainted.

Attest, ASA REDINGTON, Jr. Sec'ry.

No. 7.
TEMPERANCE TALES.

JUST published, by Wm. S. Damrell at No. 3 Corn "FRITZ HAZELL," being No. 7 of the series of TEMPERANCE TALES, by the author of *My Mother's Gold Ring &c.*, price $9 per hundred.

In press, and will be published early next month, No. 8, entitled, "*What a curse, or Johnny Hodges*" $3.50 per hundred, $30 per thousand, to Temperance Societies.

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